THE LIBRARY OF CONGRESS
1800

WOMAN IN MISSIONS:

PAPERS AND ADDRESSES

PRESENTED AT

THE WOMAN'S CONGRESS OF MISSIONS

OCTOBER 2-4, 1893,

IN THE

HALL OF COLUMBUS, CHICAGO.

LIBRARY OF CONGRESS
COPYRIGHT
NOV 30
CITY OF WASHINGTON

COMPILED BY

REV. E. M. WHERRY, D. D.,
CORRESPONDING SEC'Y WORLD'S CONGRESS OF MISSIONS.

AMERICAN TRACT SOCIETY,
10 EAST 23d STREET, NEW YORK.

COPYRIGHT, 1894,
AMERICAN TRACT SOCIETY.

A. BV
892

PREFACE.

THE great Columbian Exposition of 1893 was distinguished above all other Expositions by the Series of Congresses which were held in connection with it. These Congresses covered almost every branch of science and art. None among them was of greater interest to the multitudes who attended than the series known as Religious Congresses. Among these, special interest attached to the Woman's Congress of Missions, which had been organized and convened by a committee of ladies with Mrs. Franklin W. Fisk, of Chicago, as chairman. The programme was comprehensive. The writers and speakers chosen represented woman's work in all parts of the Christian world. The Congress extended over three days, and was full of interest throughout.

The compiler of the papers and addresses contained in this volume has endeavored to present them in such form as will insure to the reader a participation in some of the best things enjoyed by those who were fortunate enough to be present at the Congress itself. Many excellent papers and addresses presented at the Congress have been omitted, partly from necessity, partly because they covered substantially the same

ground as those now published, and partly because they did not fall in with the special purpose of this volume.

While, therefore, this work cannot be regarded as a report of the Woman's Congress of Missions, we believe it will accomplish in some degree the purpose suggested by the Hon. C. C. Bonney, President of the World's Fair Congress Auxiliary, in the following words, quoted from his address introductory to the proceedings of this Congress: "However important the proceedings of this Congress may be to those who will have the pleasure of participating in them, a thousandfold greater will be their use if they should be widely published and circulated throughout the world. We hope, therefore, that the government of the United States, or some other providential aid, will enable us to put the proceedings of this and the other Congresses of this wonderful Exposition season in the leading libraries of the world, where they will be accessible to those who lead the thought of the world in the different departments of progress." E. M. W.

CHICAGO, Sept. 12, 1894.

CONTENTS.

INTRODUCTORY ADDRESSES.

Introductory Address to Woman's Congress of Missions--PAGE 7
By Mrs. Franklin W. Fisk.

The Reason Why ---------- 10
By Mrs. Benjamin Douglass.

WOMAN AND THE WORLD'S RELIGIONS.

Woman Under the Ethnic Religions ---------- 20
By Mrs. Moses Smith.

Women Under the Jewish and Christian Religions ---------- 36
By Elizabeth Rundle Charles.

HISTORICAL PAPERS ON WOMAN'S MISSIONS.

English Female Missionaries ---------- 57
By Charlotte Mary Yonge.

The Society for Promoting Female Education in the East---- 73
By Miss E. Jane Whately.

History of Woman's Organized Work as Promoted by American Women ---------- 83
By Miss Ellen C. Parsons.

The Zenana Bible and Medical Mission ---------- 112
By Lord Kinnaird.

Woman's Work in Connection with the London Missionary Society ---------- 121
By Miss Caroline Whyte

WOMAN AND THE AMERICAN NEGRO.

Woman's Work for the Afro-American 125
By Miss Mary G. Burdette.

WOMAN AND MEDICAL MISSIONS.

Medical Missions—their Importance 145
By Isabella Bird Bishop.

Woman's Medical Work in Missions 156
By Mrs. J. T. Gracey.

THE WORK OF DEACONESSES.

Methodist Deaconesses in England 175
By Miss Dora Stephenson ("Sister Dora").

Deaconesses and their Work 182
By Mrs. Lucy Ryder Meyer.

WOMAN AND EDUCATION IN MISSIONS.

Work of Woman's Schools and Colleges in Missions 198
By Mrs. Darwin R. James.

Place of Woman's Missionary Work Among the Evangelistic Forces of the Church 213
By Mrs. A. F. Schauffler.

THE KINGDOM OF GOD 226
By Edna Dean Proctor.

WOMAN IN MISSIONS.

INTRODUCTORY ADDRESSES.

INTRODUCTORY ADDRESS.

BY MRS. FRANKLIN W. FISK.

THERE has been much confusion in the minds of many people, and it is no wonder there should be, with regard to all the various Congresses and Conferences which have been held and are still to be held within these halls. There have been many queries and much discussion as to their significance and their relative value. Each particular Committee has felt that its work was the most important, and its own special Congress was paramount to all others in importance, and perhaps the only one which, like beauty, was "its own excuse for being."

There have been Educational, Literary, and Musical Congresses; Congresses Scientific, Medical and Philosophical; Congresses considering Law and Order, Capital and Labor, Moral and Social Reform, Household Economics, and many other subjects. These are all of acknowledged importance and have proved eminently successful. But a very large number of people all over the world have been looking forward to the

various Religious Congresses with surpassing interest, as being those which should transcend all others in importance—which should include all the good to be found in the others, and should anticipate the very highest, the most far-reaching and permanent results.

It has been said that "the spirit of Missions is not simply a phase of Christianity—it *is* Christianity;" and also that the crowning glory of the nineteenth century is the great work that woman is doing for the elevation of her own sex. Accepting these propositions as true, it is upon this two-fold basis we rest our claim, and submit the question whether this Woman's Congress of Christian Missions should not be considered pre-eminent in importance, and demand the very highest consideration and effort. The great Parliament of Religions, with all its picturesque impressiveness, its scholarly addresses, its remarkable magnanimity and tolerance, will now belong to history, and generations may pass away before its influence will be fully realized. It has taught us many lessons. We have been entertained and instructed.

We recognize much that is beautiful, much that is good and true, in the many religions that have been so lately represented upon this platform. We see much to admire and even to love in their representatives. We believe that "of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him." But we also believe that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "There is none other name under heaven given among men, whereby we must be saved."

We may see much to admire in the teachings of Confucius or of Buddha, and yet we know their names "with His great name are no more worthy to keep company than the pale fire-fly with the risen sun." And are we not more than ever sure that the much boasted "Light of Asia" is but as the milky way compared with that purer, brighter radiance which emanates from him who hath himself declared, "I am the light of the world"?

Therefore it seems most fitting that this great Parliament of Religions should be so closely followed by this World's Congress of Missions. As we are made more familiar with these blind gropings after truth, as we are brought to a keener realization of the universal *need* of mankind, do we not the more fully realize the all-sufficient power of the gospel of Christ to supply that need? Are we not more than ever grateful for our own glorious heritage, and also more than ever desirous to shower its blessings over all the earth?

We *know* in whom we have believed, and he hath bidden us declare what truth we know. And so may this Congress of Missions, whose watchword shall be JESUS ONLY, inspire all hearts and minds with fresh enthusiasm in his service. May it bring to each of us a heightened sense of our own responsibility, and awaken in us new strength and courage for his work. May it bring to us a firmer faith, a calm reliance upon "the sure word of prophecy," and a brighter hope for the speedy coming of the time "when the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

And amid all the calls that come to us for help, above all the voices that cry to us from every land,

above the voice of duty itself, may we ever hear the voice of Christ in that sweet invitation to nations as well as to individuals, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

THE REASON WHY.

BY MRS. BENJAMIN DOUGLASS.

"THE REASON WHY," I find assigned on the programme as my topic at the opening of "The World's Congress Auxiliary on Christian Missions." There is a kind of indefinite definiteness about the subject which at first seems perplexing. My limits are very strictly circumscribed. Had only the little additional letter "s" been allowed me—"The Reason*s* Why"—I should have been entitled to give free rein to fancy and speculation, and to present many possible reasons for our assembling together, leaving my audience free to choose from among them any which they judged most adequate. Or had I even been given an indefinite article—"*A* Reason Why"—I could have presented one out of many reasons which might seem equally worthy of acceptance. But no such privilege is allowed me. I am restricted by a definite article to a single reason—"*The* Reason Why." Apparently the Committee in charge thought there was but one reason worthy of being presented as a sufficient inducement for the gathering together of this representative body from the East and from the West, from the North and from the South.

If this be so, if but one is necessary, why be

encumbered with many? Where one suffices, more are superfluous. I remember that my husband used to say years ago, when that great lawyer, Charles O'Conor, of New York, had charge of important matters in litigation, that his clients, and even his associate counsel, often felt that their case would be surely lost because he would concede so much to his opponents—declining to contest this or that argument which seemed to him immaterial, but that finally, after they had exhausted themselves, he would bring forward one vital, fundamental point on which he was willing to risk and rest the whole case. And well might he do so, for so incontrovertible was the argument founded upon it that, like a great sledge-hammer, it battered down all the enemy's defences, grinding them to powder, and leaving them to be swept away like chaff before the whirlwind. One such point was enough. Why embarrass the court with a multiplicity of arguments when one sufficed? What need of a fusillade of small arms when Long Tom has the range and can cover effectively the entire field? Why light innumerable tiny tapers when through one electric flash "the night shineth as the day"?

Need I complain, then, that I am hampered by being limited to a single reason? Not if that is one which minifies and swallows up all others, a supreme, ultimate, comprehensive reason, embracing within its scope the whole wide range of earth and heaven, time and eternity, God and man. One such reason all would be constrained to accept as a sufficient foundation on which to base the whole superstructure of Christian Missions and to lead them to build wisely and well upon it. What single reason, then, can I pre-

sent as entirely adequate for the calling together of this great assembly in the highest interests of humanity? Could there be one profounder or more sublime, one that could more move to vigorous action, than that embodied in the song of the heavenly hosts which heralded to the congress of shepherds the advent to earth of its first great Foreign Missionary: "Glory to God, good will to man"? Surely all other reasons for mission work are subordinate to and summed up in this sublime and only reason which brought the Saviour from heaven to earth, and which alone can stimulate the saved to Christlike service in saving others. God's glory as magnified in good will to man, and man's resulting obligations to God and his fellows, what theme is comparable to this for arousing the highest thought and enlisting the noblest endeavor? Well might the attention of the whole human race be concentrated on this one vital point—man's good, God's glory.

But am I transcending my limits? Are not these two things distinct and separate? Nay, verily, they are made one through inextricable blending and weaving together, as seven colors blended make but one beam of light. They are two halves of a perfect whole—twin hemispheres, which, "fitly joined together," make up the whole rounded sphere of love and duty.

But how can one touch on so comprehensive a theme in a few brief moments of time? "It is as high as heaven—what can one do? The measure thereof is longer than the earth and broader than the sea." It is a soundless depth which no finite intelligence can fathom. Yet it is our privilege and our duty rever-

ently to look through the glass of revelation and to see how the glory of "Him who is invisible" shines forth preëminently in his wonderful dealings with the human race.

Were God's glory and his good will to man manifested in nature only, it should call forth unbounded praise and adoration. Every fruit and flower, beast and bird, star and sun, attests the greatness and goodness of its Originator. But the creation of animate or inanimate nature—of an orange, for instance, built up mechanically, as it were, into symmetrical sections, stored with delicious juice, and coated with hammered gold: of a rose, with its graceful form, vivid coloring and delicate fragrance; of a humming-bird, gay of plumage and swift of wing; of behemoth and leviathan, even of Arcturus and Orion—the creation of all these might have been, as it were, the Creator's pastime; but when God made man he gave *Himself:* fashioning him in His own image, not by some external manipulation merely, but by the in-breathing of a breath of life—the bestowal of a living soul. The body, wondrously adapted as it is to the soul's needs, is still but its tent to dwell in, while the soul received at its birth the ineffaceable stamp of immortality. Free communication with his Maker was also made man's privilege, and no compulsory power could be brought to bear on him which would inevitably swerve him from his natural relations of love and allegiance. Could higher evidence be given than this of God's "good will to man"? Yes; wonderful as this is there are heights beyond. Redemption far outranks creation in glory. To create was great—to re-create greater. When man voluntarily forfeited his God-given privileges, with

full knowledge of the dread consequences of disobedience, he was helpless to save himself, and none "could by any means redeem his brother or give to God a ransom for him." Eternal loss seemed inevitable. But it was the glory of Divinity to come to the rescue of humanity. "Help was laid upon One mighty to save." He who was "the brightness of the Father's glory, the express image of his person," became "near of kin" to us. "Son of God, Son of Mary, Son of man; the generic term," as one has said, "including the specific as if the blood of the whole human race were in his veins." He, the essential essence of Deity, the consummate flower of humanity, voluntarily paid the wages of man's sin," bearing in his own person the full equivalent of the punishment due to the sins of a world. Is not this perfect vindication of justice at infinite personal cost, this "love beyond all mortal thought," an ideal which unaided imagination could never have reached, a conception of which no religion but Christianity has given the faintest foreshadowing? Surely such evidence as this of God's good will to man more magnifies his glory than even the heavens declare or the firmament showeth forth.

"Its height, its depth, oh, who can span—
Glory to God and grace to man!"

But was salvation from eternal loss all that redemption implied of God's good will to man? Ah, there are still higher heights beyond our climbing—themes passing comprehension: sonship, real and unchallenged; joint-heirship to an undefiled and incorruptible inheritance; partnership, a word we should not dare to use did not the inerrant word of inspiration write us down "partakers of the divine nature;" unification of

the creature with the Creator: "unutterable things," even a glimpse of which by the apostle caught up into the third heavens caused him to exclaim, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Is all this glorious vision of the past and the future something with which we of the living present have nothing to do but to gaze at, appropriate and admire? Have we no part in making known to men, the wide world over, the exceeding riches of God's grace? Ah, God has given added proof of his good will to man in permitting his redeemed ones the glorious privilege of association with him in the work of redemption: "committing unto their trust the words of reconciliation," commanding them to offer unto all nations the glorious gospel of the everlasting God, promising them his own peculiar presence in the work, and sharing with them his own joy "in bringing many sons to glory." Co-operation with the King of the universe in a work so divine confers a patent of nobility on the humblest of his subjects. "Now then are we ambassadors for Christ, as though God did beseech you by us;" we are to pray the world in Christ's stead, "Be ye reconciled to God." This bugle-call of our great Commander, "Go, teach all nations," summons to action, continuous action; from the time of his ascension to receive the kingdom till he return again to claim it. "But who may abide the day of his coming? who shall stand when he appeareth?" For he shall sit as a refiner and purifier of silver and purge away the dross of our earthliness and indifference, and our wretched shreds of excuses for neglecting to execute

his great commission will be shrivelled up in the heat of his fiery indignation, and if we are saved at all it will be so as by fire.

Assembled, then, as we are to-day, in the name of Christ, "looking for the blessed hope and appearing of the glory of our great God and Saviour," it becomes us to consider well whether we are one with him "whose we are, and whom we" profess to "serve," in his great purpose of good will to man. Have we proved ourselves to the extent of our ability "workers together with God," in sending "good tidings of great joy to all people"? There should be "great searchings of heart" in this matter. If we have virtually echoed Cain's sneer, "Am I my brother's keeper?" if with that selfishness which is the world's bane we have been content to "eat the fat and drink the sweet" of the gospel feast, sending no "portions to them for whom nothing is prepared," we may well fear the doom of those who refuse to share their good things with others, "I will even curse your blessings," and that the gifts of God's bounty of which we make our boast be taken from us and "given to a nation bringing forth the fruits thereof."

Let us, as we sit in Congress assembled, diagnose carefully the condition of the church whose well-being and extension is our highest aim; and if we find it plethoric, congested, frigid or paralytic, let us not touch the matter lightly. It demands heroic, not superficial treatment. Let us not fear to thrust in the probe and let out the venom of selfishness; to apply such stimulants as shall excite its powers to vigorous action. Stagnation means death and putrescence. A living, healthy church is of necessity an aggressive

church. Genuine Christianity is saturated with the missionary spirit. It throbs and palpitates with an onward movement. It is convinced that its mission is the evangelization of the world, and how is it straitened till it be accomplished! It hears the pathetic cry of the nations, "Our fathers have inherited vanities and lies, things wherein no profit is," and it hastens to introduce to them the one God and Father of all, and to persuade them to turn from idols unto the living God and to wait for his Son from heaven. It recognizes the truth that "principalities and powers in the heavenly places" are to learn through the church new lessons of the manifold wisdom of God; and it would not keep angelic learners in the lowest form, teaching them merely the alphabet of religion, but would demonstrate to them the marvellous power of God in "exalting them of low degree;" in enabling ignorant, untutored souls to understand and apply the highest science, even "the dispensation of the mystery which from all ages hath been hid in God," but which is now revealed in his "work for man through man."

It becomes us in this Congress of Missions to make clearly understood the wide world over that the reason for our assembling here is that "according to the riches of God's glory," and in furtherance of his purposes of good will to man, we, with an unselfishness which is his gift, will strive to make all men everywhere "comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge," that they too may be "filled with all the fulness of God." How can we accomplish this gigantic undertaking? This is the question of questions for the church of God to-day;

not, how can we give all men our civilization, our education, our commerce, though all these will follow in Christianity's train, but how can we make known to them our Christ? Never was a time more ripe than this for the wide dissemination of gospel truth. "The world is all before us where to choose." "Many run to and fro and knowledge is increased." Humanity groans under a pressure of intolerable evils. All honor to those who in the name of philanthropy attempt to mitigate physical ills, who "stretch out their hands to the poor and needy." But what poverty so great as poverty of spirit? What needs so great as soul needs? By so much as the tenant outranks the tenement, by so much as the immortal is beyond that which is perishing, by so much as eternity transcends time, let the souls of men have your profoundest interest—your most unremitting attention. If convinced that the greatest good to the greatest number most greatly redounds to the glory of God, then devise the wisest methods for reaching the greatest number with the highest good in the shortest time. Don't waste time in answering objections to the cause. We are past that age. We have no chair of Apologetics for Missions. We are "elect unto obedience," and the simple command of our divine Leader is the only needed spur to action. Let love to him be the motive power which sets all our machinery in motion, the driving wheel which guides it in the right direction. Only an enthusiasm for the God-man can produce that "enthusiasm for humanity" which religion is defined to be. The love of God which passeth knowledge must be shed abroad in the hearts of all who would do successful work for him. Oh, if this Congress of Missions is

stirred with a desire for God's glory and man's good "as the trees of the wood are stirred by a mighty wind," if hearts here are opened wide to the Holy Spirit and he enkindles there a flame of love to God and man, then its zeal will stir many. It will prove that it had indeed a "*raison d'être*" and its result will be the inauguration of such an era of propagandism of the true faith as the world has never before known. Let us make it our mission to lift before man's despairing eyes the divine Deliverer; to flash forth that great search-light, "the light of the knowledge of the glory of God in the face of Jesus Christ," into the thickest darkness; to lay hold with united power on that gospel lever which alone can lift up from its depth the black soil of humanity into the sweet influences of sun, wind and dew, light, love and life as revealed in Father, Son and Spirit. So shall the angels' song at our Lord's first advent, "Glory to God in the highest, on earth peace, good will to men," be gloriously supplemented at his triumphal return by the grand choral of "multitudes redeemed unto God out of every kindred, people, tongue and nation," who shall lift up glad voices in the new song,

"Unto Him that loved us,
And washed us from our sins in his own blood,
And hath made us kings and priests unto God and his Father,
Be glory and dominion forever and ever."

WOMAN AND THE WORLD'S RELIGIONS.

WOMAN UNDER THE ETHNIC RELIGIONS.

BY MRS. MOSES SMITH.

For two weeks we have been listening to the presentation of religions. We have heard philosophies of religion profound and subtle, to some minds fascinating in their grace and mysticism. It may be a wholesome, if not so agreeable a thing now to have our attention called to the practical workings of some of these religions and their effect on the life and destiny of man. Moreover, as missionary workers, it is wise for us to know not only the present needs of the people, but the religious forces which long centuries have wrought into every tissue of their thought, feeling and action.

Without question religion is the supreme force in history. Religion creates the ideals and aspirations, and so chisels the character of mankind. In the order of nature the worshipper becomes like the being worshipped. "As a man thinketh in his heart, so is he."

The world has known many religions, some of them eminent for the tremendous power with which they have held millions in their sway over centuries of time; eminent also for profound philosophy, lofty ideals, and sometimes a high morality. Our Lord Jesus Christ gave us the test for himself and his teaching: "By their fruits ye shall know them." The conditions of society, temporal and spiritual, are the fruits by which any religious system may be known.

In the nature of things the factor that most universally moulds society is woman. The boy is father of the man, but the woman is mother of the boy; hence the study of the teaching of any religion concerning woman, and of her character and place in society as the result of that religion, is vital both to the correct understanding of the system and of what it has wrought for the world.

The most venerable and possibly the most powerful ethnic religion is Brahmanism. Rising in India when that was the land of literature and art, the home of the cultured Aryans, for fifteen centuries this religion wrought unhindered on the people. At first a simple nature worship, it degenerated into a pantheon in which all the powers of nature were gods. On this was built a sacerdotalism with caste and idol worship. It became an oppressive tyranny. At this juncture, 500 years before Christ, a new and forcible factor entered the life of the people in the birth of a king's son, Gautama Buddha, known in history as the great reformer of Brahminism. I have no time to speak of the fierce theological war that ensued—for 400 years—or of the bright *coup d'êtat* of the Brahmans in finally accepting Buddha as the ninth incarnation of Vishnu.

Each of these systems evinces profound thought and lofty ideals, Buddhism a high morality. Each contains elements of truth, and each has a tremendous power in the history of the race. Striving for supremacy on the same field, the result was à coalition. Together they enter the stream of history under the name of Hindooism. The time has been long enough, the field favorable and broad enough for the completest

results, and the present condition of society affords us opportunity to see the results.

Sir Monier Williams, the distinguished Sanscrit scholar of Oxford, says: "Although India in the early periods of Brahmanism was a land of literature and science, the present characteristics are poverty, ignorance and superstition. Whatever profound thought lay about the roots of Hindooism, it held and still holds the 280,000,000 of India in the bondage of degradation, cruelty and immorality." "The average income per individual is less than that of any other civilized country, barely $13 50 per year, against $20 even for the Turks, $165 for every Englishman, and $200 for every man, woman and child in the United States."* Dr. John Short, Surgeon General of India, long resident among the people, says, "Wherever the Hindoo religion predominates, there immorality and debauchery run riot."

Teachings.

The Code of Manu is the highest religious authority among the Hindoos. You ask a Hindoo about the date and age of his great law-giver and he quickly replies, "He was the son of the self-existent Brahm." Manu's whole teaching about woman is based on the assumption of her impurity. For instance, a Brahman is enjoined "to suspend reading the Veda if a woman come in sight." Her ear is not pure enough to hear what the vilest man may read. "Though unobservant of approved usages, or enamoured of another woman, or devoid of good qualities, yet a husband must be revered as a god by a virtuous wife."†

"Let the wife who wishes to perform sacred obla-

* Rev. N. G. Clark, D. D. † Dharma Sastra, ch. 3, p. 154.

tion wash the feet of her husband and drink the water, for the husband is to the wife greater than Vishnu." Again, "Women have no business with the text of a sacred book, and having no evidence of law, and no knowledge of expiatory texts, sinful woman must be foul as falsehood itself, and this is a fixed rule."* And it has remained fixed for forty-three centuries.

Seclusion.

The modern Brahmans like to claim that the present custom of immuring their wives in prison-like rooms had its origin in the Mohammedan invasion. This is certainly not the whole truth, for in the unalterable law of Manu, written 900 years before Christ, we read, "A woman is not allowed to go out of the house without the consent of her husband, she may not laugh without a veil over her face or look out of a door or a window." "It may be that when the Mohammedans came, some fifteen centuries after these laws had been in force, they put the crown on the arch already waiting for them. They may have tightened the chains by which woman was already enslaved,"† but the teachings of Manu are sufficient to account for all we see in India to-day.

Child Marriage.

The people of the Western World have long wondered why the Hindoos were so tenacious of their, to us, revolting custom of child marriage. It is only when we learn that it is not simply a custom but a part of their religion that we apprehend the reason. The sacred laws of the Hindoo declare, "If a daughter is married at the age of six the father is certain to ascend to the highest heaven. If the daughter is not married before seven the father

* Dharma Sastra, chap. 5, pages 155, 156.

† Wilkin's "Modern Hindooism," page 326.

will only reach the second heaven. If a daughter is not married until the age of ten the father can only attain the lowest place assigned the blessed. If a girl is not married until she is eleven years of age all her progenitors for six generations will suffer pains and penalties."* When recently an effort was made to induce the Government to raise the legal age of marriage to twelve years, great excitement prevailed. The Brahmans set apart days of fasting and prayer. Multitudes came in processions to the temples, in some cases beating their breasts and calling aloud to the gods to spare them from such calamity.

The worst feature of the system of child marriage is seen among the Kulin Brahmans, the highest of all. Girls in these families must not marry into a lower caste, and the supply of Kulins is limited, so fathers who have not money to induce some young men to marry their daughters are compelled to give their little girls to those who make a living by being husbands. Thus a child of twelve may be given as the fortieth or fiftieth wife of some old man. Although it is certain she will soon be a widow, even that is preferable to allowing her to remain unmarried.

Infanticide.

"The code of Manu forbids a woman to read the scripture or offer prayer by herself. She is to have no individuality. She exists only in her father or her husband: without a husband she is soulless." This doctrine bears its legitimate fruit in the custom of murdering infant girls. It is easy reasoning that it is better to murder a soulless child than not to be able to betroth her, and so bring disgrace on the whole family.

* "Women of the Orient," page 135.

Widows.

"The Hindoo sacred books reach their climax of cruelty in the requirements concerning the widow. She may have been only a betrothed infant or a child of a few years. It makes no difference." The Shasters teach that if the widow burns herself alive on the funeral pile of her husband, even though he had killed a Brahman, that most heinous of deeds, she expiates the crime. For long centuries widows have been a literal burnt offering for the redemption of husbands. The English Government has prohibited the suttee, but, being considered by the family as one rejected of the gods, the widow's life is such a degradation, such a sorrow, it would seem merciful to let her die. Manu wrote, "Let not a widow ever pronounce the name of another man, for by remarriage she brings disgrace on herself here below, and shall be excluded from the seat of her Lord." To-day in India under the Hindoo religion the widow may not take food more than once in the day. She must go without food and water for forty-eight hours twice in the month. At a meeting of the highest religious court a few years ago it was gravely decreed that if, acting on medical advice, a widow did sometimes take a little water on fast day, the offence might be condoned. Oh the burning pathos of the Hindoo widow's prayer: "O God, let no more women be born in this land!" India has now 21,000,000 of widows, nearly 100,000 of them under nine years.

The Nautch Girl.

Hindooism touches its lowest depths in the degradation of woman in what the enlightened Hindoo, Mr. Mozoomdar, called in the Parliament of Religions "consecrated prostitution" of the Nautch or dancing girls in the

temples. The subject is too delicate and too horrible for me to speak of in detail, but as it is a much honored part of this religion it cannot be omitted. The Brahmans claim that it is a most sacred service, having its origin in prehistoric ages in a promise made by Vishnu himself. In a few words the reason and method is this: Parents who have a son very ill will vow to some god that if the son's life is spared they will consecrate a little girl to the temple; or the parents, believing that honor or wealth will be the result, consecrate a girl to the god; or the Brahmans select the most beautiful little girls, the parents rejoicing in the religious honor.

From the hour of consecration the little thing is treated with peculiar respect. She alone of the girls of the family is taught to read. When she becomes ten or twelve years old, her father, mother and nearest relatives take her to the great temple. They go with the priest into the inner shrine. The girl places her hand in the idol's hand, the priest repeats certain prayers and charms. He then hangs a wreath of cowrie shells around the girl's neck and the poor little thing repeats after him her marriage vow, which vow is to prostitute herself to any pilgrim to the shrine who demands it.* The position of these religious prostitutes in Hindoo society is so highly respectable that no festival or wedding is celebrated without their presence. They are asked to tie the wifely ornaments on the neck of the bride. They, being married to a god, can never be widowed, and their touch is lucky. In elegant attire, with costly jewels and perfumes, charmingly graceful, they lead their wretched lives, bring great sums into the

* Prof. T. M. Lindsay, University of Glasgow.

treasury of the temple, and, as they are religiously taught, accumulate a store of blessing for themselves in a future state. John Short, M. D., Surgeon General of India, Member of the Anthropological Society, London, says: "The Nautch girl is recognized and patronized by the Hindoo religion."

There was a time in the fair eastern land when women were in a position of respect similar to that among the ancient Hebrews. Husband and wife were equal in all domestic, social and religious life. "The Brahmins have themselves preserved the record of women engaging in philosophical discussions, and disconcerting their most celebrated doctors by the depths of their objections."* Some of the Vedic hymns were composed by women. By degrees the condition of woman has deteriorated until by the law of their religion she is "now consigned to degradation probably without a parallel in the history of the race." It is true, Buddha, in the sixth century before Christ, taught that men and women were equal, but even his influence has never been strong enough to reform the Brahminical laws about women. The Hindoos have a saying: "Education is good, as milk is good, but milk given to a snake becomes venom, and education given to a woman becomes poison."

A quotation from the personal experience of Prof. T. M. Lindsay, D. D., so pertinently sums up the Hindoo creed about women that I quote it. "I remember asking a learned Vedantist, who had spent two days in teaching me something about his beliefs—a man who had read Spinoza, Berkeley and Hegel—whether he could give me any definite proposition which all the

* J. Murray Mitchell, LL. D.

people who were Hindoos could accept. He very readily said, 'That woman is a wicked animal. That the cow is a holy animal.'" No brilliant presentation of Vedic learning, no poetic picture of Brahmin or Buddhist philosophy so recently heard in the Parliament of Religions, will prevent the world from arraigning Hindooism for cherishing, in the sacred name of religion, the grossest vices, and basely degrading woman and all society. "By their fruit ye shall know them."

Religions of China.

In the Empire of China, under a government distinguished for its stability and justness, among a people spoken of before Christ as "those who dwell apart,' and known from the time of Ptolemy as just, mild, frugal and industrious, comprising one-fourth the human race, three religions of confessed power, not as rivals but as coördinate and supplemental, have for many centuries sought to solve the problem of life, death and immortality. The time has been long enough, the conditions favorable for a perfect experiment. Confucianism, the oldest of the three, gave what is probably the best code of morals man ever gave to men. Confucius was himself an earnest reformer. Dr. Legge, professor of Chinese in the University of Oxford, says: "Confucius saw the terrible wretchedness of his people and set himself to find a remedy. Yet to the one principal cause of the misery of the masses, polygamy and the low social condition of woman, he gave no thought." In his treatise on human relations, in that of husband and wife, he regards the wife as the servant of the husband and enjoins absolute obedience. During all these forty-three centuries, while Confucius has done much for good gov-

ernment and has set some high moral standards for men, women have reaped no benefit from the teachings of the sage.

Taoism.

Lao-tsze, the founder of Taoism, a religion of no little power in China, made no effort to elevate the people, and his religious system does not recognize the existence of woman. In the beginning the work of Taoism was to repress the passions.

"*Not to act* is the source of all power,"* was an ever present thesis. To-day Taoism is a system of magic and spiritism.

Buddhism.

Much vaunted "gentle Buddha" gives to the women of China one only hope. Through the doctrine of transmigration of souls it is possible that through obedience to her husband and his relatives and the birth of a son she may in some future aeon have the happiness of being returned to this world a man. If a man commits crime he may be returned to earth a woman. The one fervent prayer of the women as they crowd the Buddhist temples is that they may be returned to earth as men. When the women apply to the priests for instruction they are told, "When you die your soul will pass into the land of spirits, where it may remain ages before it is allowed to return to earth and inhabit the body of a man. You will need money to pay toll on the bridges, and you must fee the ferrymen, especially on the lily boat to cross the lake of blood."† (This fee is $30.) The priests claim to have opened communication with the spirit land and their drafts are honored there. In one part of the temple

* Ten Great Religions. James Freeman Clark.

† China and the Chinese. Rev. J. L. Nevius.

these drafts are sold, the priests placing the seal of the temple on them. Of the $400,000,000 annually given for idol worship in China at least seven-eighths is given by women, and three-fourths of that by women too poor to obtain enough of even the coarsest food.

Marriage.

The customs and principles of marriage among any people are the exponents of woman's place in the social scale. Chinese women are bought and sold in marriage. The wife is for ever subject to the husband and his parents; only when she becomes the mother of sons does she receive the respect of the family. Divorce is practically at the pleasure of the husband, or he may sell her to another man. Undesired at birth, liable to be sold while a child for prostitution, never educated, her low estate naturally leads to the crime of infanticide. Little wonder that they innocently ask, "Why save the life of a girl?"

What to-day is the place of this vast Empire among the nations? The combined force of these three religions, working for twenty-three centuries upon one-fourth of the human race, has shed no light on the two great foci, the family into which every human being is born and that immortality to which every human soul aspires, nor has any single ray of light emanated for the enlightenment of the other three-fourths of mankind. Alas! *a nation cannot rise higher than its mothers.*

Mohammedanism.

There are few more pathetic scenes in history than the casting out of Hagar and Ishmael from the polygamous home of Abraham. "Abraham rose up early in the morning and took bread and a bottle of water" and gave it unto Hagar and her child "and sent them away." The pic-

ture is realistic: that erect, well-poised figure with the bottle on her shoulder, that dark Egyptian face with chiseled lines of sorrow illuminated now with righteous anger, as she gives one last haughty look towards Sarah's tent and turns towards the wilderness of Beer-sheba. Very soon the curtain lifts upon the desert scene. The water is spent. Hagar places the child under the scant shade of a shrub, and lifting up her voice, weeping, cries out, "Let me not see the death of the child." At this crisis a voice is heard from heaven: "Lift up the lad. I will make of him a great nation." And they dwelt in the wilderness of Paran, and his mother took him a wife out of the land of the Egyptians.

The years go by and centuries are numbered. We find the fulfilled promise of a "great nation" in a people in whose veins on the one side is filtering the blood of the great Abraham mingling with the larger proportion of the idolatrous Egyptian, nomadic in habit, with a genius for conquest, with a language distinguished for softness and copiousness, with a literature of great antiquity and high poetical merit, dwelling in the Peninsula of Arabia. Of these people, in the fifth century of the Christian era, Mohammed, the founder of Islam, was born. A youth of great sincerity and purity, his domestic life with his wife, Khadija, is as beautiful as could be found among a non-Christian people. But when at the age of fifty-two he sets himself up as a prophet, and becomes the husband of eleven wives, we find him guilty of the grossest crimes, robbery, murder and butchery which rival the Emperor Nero.

"Judged by the smallness of the means at his disposal, and the extent and permanence of his work, his

name is illustrious. By his will he abolished a cherished idolatry and bowed to himself the hearts of his countrymen, and gave to the world a creed which has been a tremendous force in the destinies of the nations. To the impulse he gave, numberless dynasties owe their existence. Fair cities, stately palaces and temples have arisen. At a thousand shrines the voices of the faithful invoke blessings on him."* "He saw with a correct spiritual vision the elemental truth of all religion: There is only one God."† For twelve centuries the teachings of Mohammed have borne fruit in human lives; not only in the land of its birth, but in many lands.

Koran.

We turn the pages of the Koran with eager hope that we may find in the writings of this man some teaching that shall lead to the uplifting of woman. The most hopeful word the Koran has for woman is in the second chapter: "Whoso doeth good works and is a believer, whether male or female, shall be admitted to Paradise." The practical exegesis of a woman's "good works" is obedience to the husband. Without that good work she cannot enter Paradise. Again, in the fourth chapter, entitled "Women," we read, "Men shall have pre-eminence above women, because of those advantages wherein God hath caused the one to excel the other, and for that which they expend of their *substance in maintaining their wives.* The honest women are obedient, careful in the absence of their husbands, for that God preserveth them by *committing them to the care and protection of the men.* But those whose perverseness ye shall be apprehensive of, rebuke, and remove them into separate

* Marcus Dodd. † Dean Millman.

apartments and chastise them." The degraded and degrading practice of scourging and beating wives, having the sanction of the Koran, will be, in the words of Dr. Jessup, "indulged in so long as Islam as a faith prevails."

Polygamy.

Note the polygamous teaching of the Koran. "Every Moslem is allowed four free wives and as many concubines as his right hand possess;" and the faithful are positively promised that in Paradise they shall have seventy-two houries for wives, besides the wives they have here.

Divorce.

According to the Koran, the husband may divorce a wife without warning or assigning a reason. The husband has only to say, "Thou art divorced." Even life may be taken at the will of the husband. Woman is practically a chattel. A Mohammedan being asked, "What is the price you pay for a good wife?" replied, "About the same as for a mule, twelve or fourteen pounds."

Estimate.

A polite Mohammedan would not speak of his wife without using the same apologetic formula he would use if he was speaking of a donkey or a hog. Indeed, so degrading is the orthodox Mohammedan's idea of womanhood we cannot mention it here. The Koran says nothing about a woman's praying, therefore she is excluded from the Mosques at the hours of prayer. Behold a religion that practically excludes one-half the human race! It was not until Mohammed was fifty-eight years of age, and the husband of many wives, and had under his own roof experienced what the Moslem women of to-day declare—when there is more than one wife "there is fire in the house"—that he wrote in the Koran the "ordi-

nance of veil"—that badge of jealous subjugation which marks an era in the degradation of women in all the Orient. The regulation costume shrouds the woman from the head to the ankle in a cotton or silk sheet of black or white. Around the head is tied a yard-long linen or cotton veil in which before the eyes is a piece of open-work, about the size of a finger, which is the only look-out and ventilator. No part, not even a hand or an eye, can be seen.

See the picture: with fearful footsteps, with no hope in man, with little knowledge of the "All-Father," with no knowledge of Him who said, "Come unto me, all ye that labor and are heavy laden," for twelve cycling centuries an unceasing ghostly procession has marched from birth to death.

Theckla, a Christian martyr of the first century, standing in the arena at Antioch, bemoans in her prayer the shame of all women in her unclothing. The clothing of women in the veil of the false prophet is a shame to all womanhood. "The whole life of a Mohammedan woman is mirrored in that pathetic Arabic proverb, 'The threshold weeps for forty days whenever a girl is born.'" The spider's web which once saved the life of Mohammed has, as by the hand of a Vulcan, been forged into a chain which in this nineteenth century in the name of religion dares hold woman, and through her 200,000,000 of mankind, in a singularly hopeless degradation.

Shintoism, the religion of Japan from time immemorial, and Buddhism, introduced in 552 of the Christian era, have wrought these many centuries in the Mikado's Empire. While women in Japan are not so pitiably degraded as in India or China, we read in their

book of "Instruction for Women," "Woman is the creature of man." "A woman's husband is her God." Concubinage, "divorce, if the wife is not obedient to her husband's parents" or is unkind to a concubine, and the selling of young daughters for prostitution tell the story.

Among the Ainos, the aboriginal inhabitants of the island of Yesso, the women do not worship the gods, even separately. "The reason commonly given among them is that the men fear the prayers of the women in general, and of their wives in particular."*

The sacred books of Zoroaster give women a higher place than any other Ethnic religion. Women are given the same religious rites as men; yet even here "woman's first duty is obedience to her husband, and disobedience is a crime so heinous as to receive punishment after death."†

On the death of a chief in Central Africa hundreds of his wives are buried alive,‡ a sacrifice for his convenience in the spirit land.

Miss Mary C. Collins, who has lived many years among the North American Indians, says, "The Indian is a religious man, and it is his religion that makes him cruel."

The story becomes monotonous. All non-Christian religions degrade women, and as woman is so is all society. To-day the all-sufficient Christian evidence is the immeasurable contrast between heathen and Christian society.

"THE WORKS THAT I DO BEAR WITNESS OF ME, THAT THE FATHER HATH SENT ME." John 5 : 36.

* Rev. John Bachelor, Church Missionary Society.
† The Vendidas. ‡ Cameron.

WOMAN UNDER THE JEWISH AND CHRISTIAN RELIGIONS.

ELIZABETH RUNDLE CHARLES.

(All rights reserved to the Author.)

IT is with the deepest interest and the keenest sympathy that I respond to the request of my sisters across the sea to say a few words to the great Convention of Women from both sides of the sea on the subject of "Woman under the Jewish and Christian Religions."

The subject naturally divides itself into the ideal set before us in those religions, and the biography and history in which that ideal is carried out. Our chief sources of information must be those two great ancient literatures (written in two languages that have never been dead—still, in a sense, spoken by two living nations) which we bind up together and call one book, "The Book:" and not falsely, because the unity of the divine manifestation is as evident throughout the whole as the variety in the evolutions of human history through which this divine manifestation shines.

And throughout these varied literatures—this one Book—nothing seems more penetrating and lucid than the connection between the relation of God to man and the relation of man to woman.

We will begin at the beginning, going back before the differentiation of the human race into nations,

before the origin of the Jewish people, before the books of the generations of Abraham or Noah.

Most significant it is that this ancient literature of the most exclusive of nations begins not with Abraham but with Adam: with man as man; with the common origin of the whole race. The "Gentile"—who, however great and good and wise and devout, was never, on pain of death, to pass the barrier in the temple which the humblest Jewish woman might penetrate—is declared to have been originally created "in the image and likeness of God;" taken from the same dust, inspired with the same breath of life, as any Hebrew of the Hebrews. Before all the variations, unity: "In the beginning God created the heaven and the earth." In the beginning "God created man in his own image. In the image of God created he him; male and female (man and woman) created he them."

In these magnificent, simple words we have the fullest natural theology, the clearest divine anthropology. God and nature, God and man. The divine personality of the Creator infinitely and eternally distinct from the creature; no mere vague interfusion or counteraction of spirit and matter. Not between spirit and matter is the contrast, but between the supreme personality and things. And, very significantly, the first creature mentioned is light; the light which in her latest word science can as little define as she can define spirit; not long since written of as a substance, now scarcely even as a force; an emanation, a vibration, an undulation, a mode of motion, but an emanation from what, an undulation of what, none can say; something which we cannot in itself see or perceive, yet without which we can perceive nothing.

"Thus the story of the material creation, the universe of things, begins with mystery, as well as the story of the spiritual universe, the world of persons. Light dawns on us as indefinable, as undeniable, as life, as the living soul, the personality created in the image of God.

Next, as to the creation of man, this ancient record states his composite nature: dust and life; the body and the living soul. And then, entangling itself in no psychological theories, leaving the fact of the interfusing of dust and life and soul as it leaves the fact of light, it advances in the differentiation to the history: "Male and female (man and woman) created he them."

With the existence of man, the creation of a human personality in the image of God, a new significance comes into nature. It becomes a "garden" in relation with man, to "be dressed and kept." It has food to nourish his earthly life; things "good for food." It has beauty to nourish his spirit, "pleasant to the eyes." And now also moral life, right and wrong enter the world: will and choice; obedience, only conceivable when disobedience is possible; "thou shalt, and thou shalt not," the "tree of the knowledge of good and evil." Beauty, goodness, truth, meaning, purpose, come into everything.

The beasts and the birds are brought by God to man (in the delightful grand old childlike story) "to see what he will call them," and "whatever he calls every living creature that is the name thereof." Comprehension, comparison, sympathy are in this new creature in the likeness of God, for all the rest of the creatures. And yet, amongst them all, he stands

alone: none of them, try as the kindest and the cleverest of them might, could comprehend him. With all their beauty and grace, the music of their songs, the skill of their architecture, their delight in each other, their serviceableness to him, there was none who could respond to man. He could name them, but they could not name him. "For Adam was no help meet found." Then, out of man, God "builded" woman, and brought her unto the man; and human history began.

The help meet is found. The chord of the true relation between man and woman, man and wife, the fountain of all other human relations, rings out clear and full from the beginning. "Help:" the word is a high word, continually used for the help of God; no mere echo or repetition, or feeble supplement: "help over against him." She stands before him face to face, side by side.

> "Not undeveloped man, but diverse;
> Not like to like, but like in difference.
> The woman's cause is man's. They rise and sink
> Together, dwarfed or Godlike, bond or free."

True and full the perfect chord rings out from the beginning.

The woman is brought to the man, and then, too soon, the grand choral harmony breaks into discord.

The creature doubts the Creator. The fallen woman, from the helper, becomes the tempter. The fallen man becomes the accuser, excusing himself and reproaching the Giver with his gift: "The woman thou gavest to be with me gave me of the tree." The Paradise is exchanged for the wilderness, the joyful

fellow-working in the garden becomes the toiling in the wilderness, the battling with thistles and thorns.

What is allegory and what prose in the grand old story may be debated for ever. The fact remains, with all the history and philosophy, theology and anthropology folded up in it: man and woman rise and fall together. The fact remains that out of his toil comes the restoration of man; out of her suffering comes the redemption of the race.

In the wilderness begins the Family. By the woman, ages after, the promised man, bruising the enemy's head, is "gotten from the Lord;" the perfect ideal of humanity is at last realized.

In the infinite tenderness of the divine story, in the infinite resources of divine redemption, it is a woman's voice that breaks the echo of the long and bitter cry of revolt and ruin. Mary's "Be it unto me according to thy word" resolves at last the discord of the serpent's "Hath God said?"

And the perfect man, the "second man," the Lord from heaven, amidst so many other redemptions and renewals reasserts the original law of the creation. "Have ye not read that He which made them at the beginning made them male and female?" man and woman; renewing also the sacred original law of marriage in the words of welcome of the first man to the first woman, the first husband to the first wife: "For this cause shall a man leave his father and his mother and cleave unto his wife, and they twain shall be one flesh."

"And so these twain, upon the skirts of time,
Sit side by side, full-summed in all their powers,
Dispensing harvest, sowing the To-be,

Self reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love.
Then comes the statelier Eden back to men;
Then reign the world's great bridals chaste and calm;
Then springs the crowning race of human kind."*

The early harmony is found again (chastened and enriched by the discords that have intervened) through the life of perfect service and the death of supreme self-sacrifice, which in glorifying all service and inspiring all sacrifice have glorified and inspired as never before her whose normal life is essentially service and sacrifice; and, through womanhood, all humanity.

But between Eve and Mary comes the great Hebrew literature, the story of the family of Abraham and the nation of Israel; and rarely indeed is the lost chord of the first ideal struck again.

The women mentioned in the patriarchal story are certainly far from ideal or exemplary. The great original law of marriage, fidelity as absolute for man as for woman, is lost in a tangle of temporary or polygamous connections, with the inevitable result of life lowered in all its relations; strifes, wrongs, jealousies, resentments. The equal help, the ennobling companionship, the one sacred uniting love vanish in the mere desire for the perpetuation in one way or other of the family, the stock. And with the degradation of marriage, sacred source and bond of all other relations, all other relations are tangled and ruined.

When we come to the nation there are indeed some names of women that shine out nobly. In all histories, unfortunately, it is not usually the best women whose names have the widest echo. Andromache's

* Tennyson's Princess.

tender story does not resound through the world like that of Helen of Troy.

But in the Jewish history there are three names that ring out with trumpet tones: Miriam, Deborah and Esther; and there are two others, Hannah and Ruth, that penetrate the din of strife with sweet low music of love and peace.

Miriam, Deborah, Esther; great national heroines, two of them also poets or prophetesses. The first linked with the birthday of the nation after the triumphant crossing of the Red Sea; the second with the fierce conflicts of the conquest; the third with the oppressions and deliverances of the Captivity.

The first glimpse we have of Miriam is as the young sister, faithfully watching the baby brother in the bulrush cradle by the river, with ready wit and fine courage coming forward to the princess to fetch her mother to nurse the child.

Through the youth of Moses at the court, and the forty years in the wilderness, and the long struggle with Pharaoh for the liberation of the people, we hear nothing more of her. But when the Egyptian host is overthrown, and the sea is passed, then on the Arabian shore Miriam once more appears; the long, faithful waiting ends in the triumphant battle song as she sounds the timbrel and leads the choral dance, and strikes the exultant antiphon, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

Not that her faith was always above desponding or murmuring in the weary repetitions of the trials of the long wilderness journey; but the echo of those murmurs is drowned in the national memory by the

faithful watching of the young sister and the triumphant song of the aged prophetess. To the last days of the existence of her people in their own land an annual festival was held in honor of Miriam, sister of Moses and prophetess of Israel.

Deborah stands before us more detached and more original. Not the courage of the men of her race, but the failure of their courage, seems to have enkindled the patriotism which made her a prophetess, a leader and a judge.

The wife of Lapidoth, to her, under the palm tree, the people came as their judge, acknowledging in her the judicial office, in general opinion least adapted to a woman. No hereditary princess or queen, but one of the judges—the office in all history least official—by divine right of capability and by the response of the heart and judgment of the people.

Like Joan of Arc, Deborah's patriotism had its roots in pity. The highways, as we learn from her song, were desolate for fear of the invader; the cowed and harassed people crept through hidden by-paths; the villages were deserted; by the village wells, at the drawing of water, the maidens were hunted down by the marauders, and "not a shield or spear was found" to defend them "among the forty thousand in Israel," until Deborah arose, "a mother in Israel," strong in her motherly pity to protect the weak, strong in her faith in the God of her fathers, which for a time the men of her race seemed to have lost; having chosen instead "new gods," the gods of the conquerers, from whom no inspiration and no organization could come.

Love was her inspiration, the pity of her motherly heart; love to the Eternal and Almighty, infinite be-

yond all thought, closer to his people than any of the captains or judges he might send. Her faith and indignant pity aroused the enfeebled wills and enkindled the smouldering faith of her people. The "princes offered themselves willingly." Once more the scattered families, the divided tribes, rose to feel themselves a nation. She found a leader in Barak; but evidently, to the end, the inspiration and the organization of nation and army were from her. Without her Barak could not plan a campaign; would not go forth to the battle. She led them up to the heights, she sent them down at the right moment to the plains to encounter the nine hundred chariots of Sisera. The foe fled, were cut down by the pursuers, swept away by the flooded Kishon, till none was left save Sisera fleeing desperately to the Kenite tent to be slain there by the hand of another woman.

Then arose from Deborah's lips the song of victory; not a mere response, as with Miriam, but a grand choral patriotic battle-song, sung in responses from men to maidens, from tribe to tribe; a hymn of praise for the families returning in peace to their homes, for the nation returning to the eternal God of their fathers.

The last strophe of the song reveals the source of Deborah's strength, beneath the motherly pity, beneath the fiery patriotism: "They that love Him shall be as the sun as he goeth forth in his strength." Loving him, the Eternal, the God of her fathers, that brave woman had shone forth on her people "as the sun in his strength." The clouds and storms were scattered. And the land had rest forty years.

Then comes an era of national splendor. The judges under the oaks or the palm-tree are succeeded

by kings reigning in great cities, with palaces as magnificent as those of the kings of the nations around. Instead of the curtained tabernacle on the hillside arose the temple, with its cloisters and courts crowning the heights of Jerusalem.

And then division of the nation, degradation of the worship, faithlessness in the family life, faithlessness of the nation pledged to its God; the temple destroyed, the city ruined, the whole nation scattered hither and thither; exiled and captive, yet again and again by the power inherent in the faith, by the buoyancy innate in the race, rising to high places among their oppressors. Recovering, and beaten back, successful, and hated, as so often in that wonderful Jewish story, until another great national peril called forth another great national heroine: Esther, the queen, risking death for her people in the palace of her husband, King Ahasuerus, the Xerxes of the Greek war.*

From her lips no prophetic hymn, no victorious battle-song comes down to us, but imperishable, simple words of self-sacrifice far greater than these: "If I perish, I perish." Not in the excitement of the battle-field, yet brave as Leonidas at Marathon, in the home, in the palace chamber she encountered the deadly peril alone, and won the day, and saved her people from destruction. And for thousands of years, through the Captivity and Return, and the long Dispersion of the ages since, her people have kept the festival of the deliverance she had wrought.

Lofty and varied are the gifts recognized and the services rendered by these three: prophecy, poetry, faculty to rule, to judge and to organize, courage to

* Dean Stanley, "Jewish Church."

sustain a nation that had lost its courage, faith to revive the faith in which the nation had failed, heroism to brave a despot alone, unaided.

What then is the moral ideal upheld in these three? An exalted faith in God, self-sacrifice for Israel—for the nation; pity, courage, constancy. Beyond the nation, and the boundless devotion due to it, there were enemies to whom no pity was due: horse and rider were overwhelmed in the sea, or swept away by the river Kishon, the fugitive was murdered sleeping in the tent by the hostess who had welcomed him, the Persian foes were massacred ruthlessly with the permission of Ahasuerus (as they would doubtless have ruthlessly massacred the Jews), a whole family was hanged on the gallows sixty feet high prepared by their father for the queen's uncle.

For Israel there was devotion without bounds; for those outside Israel, or hostile to Israel, no touch of mercy. The way is far between this and Joan of Arc pausing in pursuit of the enemy and dismounting to rest the head of a dying foe on her knee.

With Ruth and Hannah we come to a different strain. These pathetic stories give us glimpses into the depths of the common human life flowing beneath the conflicts of races and religions.

The story of Ruth the Moabitess blossoms like a fragrant flower amid the stony desert of strife. It is good to think of her name in the genealogy of Jesus, Son of David, Son of Mary, Son of man. In all history there is not a tenderer story than this of the young widowed woman cleaving to her husband's widowed mother, sharing her poverty and bereavement, embracing her faith, and going back to sustain the desolate

heart in the old home among a race she had never known. Ruth is not ranked among the sweet singers of Israel, yet no sweeter music has come down to us from the past than her tender words, "Entreat me not to leave thee, nor to return from following after thee. Whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God."

And again, Hannah, poet and prophetess through a mother's love and joy, sending her son's birthday song through the ages till its notes blend as a tender prelude with the Magnificat of Mary, the blessed mother of Jesus. And so the Jewish story passes on through storm and sunshine, day and night, to its fulfilment.

Throughout the centuries the ancient ritual had borne witness to the holiness of God and to the separating, desecrating nature of sin. From age to age the Jewish prophets had proclaimed the infinity and omnipotence of God in comparison with man—"all the inhabitants of the earth as grasshoppers before him;" and also, at the same time, the opposite truth, of the close union of God with man, the marriage of the Eternal to the chosen nation, which made idolatry, with them, as the infidelity of a wife. And between those opposite poles of truth, gradually, clearer and clearer, had arisen the vision of the Elect One—the Servant, the Son: Son of God, Son of man; King and Sufferer; as a Judge on his throne, as a Lamb dumb before his shearers; redeeming, atoning, reigning—until at last this Mediator appears, this link between the Eternal and Infinite and the children of a day; this atonement between the Holy and the sinful: Immanuel; "God with us." And in words which must have had the

deepest significance to the Jewish people, to those who week by week listened to the appeals of the prophets, the forerunner of the Christ, the "voice crying in the wilderness," proclaims him to be not only Son of God and Lamb of God, but "He that hath the Bride."

The morning of joy had dawned at last. We feel it in every breath of the life-giving air, in every song of the universal hopes, in the glow of its love, in the stir of its new movement, in the expansion of its horizons. Night, the divider, has fled. The barriers are melting away between man and God, between nation and nation, between man and woman.

And in nothing is the newness of life of this new day more manifest than in the women who are revealed in its morning light.

The long wail of revolt is broken by Mary's "Behold the handmaid of the Lord!" The great matin hymn, the Magnificat, is sung by a woman's voice.

Glance for a moment at the beautiful familiar stories in the gospels. In the first group are the two aged women, Elisabeth in the home and Anna in the temple; the sunset of human life and of the ancient world melting into the dawn of the new. But Mary, the virgin mother, is altogether of the new day—no echo, but a new voice; mother of Him who is the life of all the living, crowned with the blessings of all the beatitudes: "blessed among women;" blessed as "she who believed;" blessed as she who "heard the word of God and kept it;" blessed in her faithfulness unto death. She leads the glad company we know so well: Martha, who ministered to the Master's earthly needs; Mary, who sat at his feet and understood his words, and brought the precious ointment for his burial; Mary of

Magdala, last at the cross, first at the sepulchre, first messenger of the resurrection; the penitents whose names, tenderly veiled from history, we shall first hear from the book of life; the costly gifts of the alabaster boxes, both reproached by man, one for the stain of too much sin, one for the waste of too much love, both accepted by the Master. What a range, what heights and depths, what varieties of condition and character the brief story embraces!

What is it, then, that makes this new life so new in the world?

Is it not, primarily, that their Christianity is Christ? It is devotion, not to a cause merely, or a party, or a nation, or a race, that is its inspiration, but to the living Person, Son of God and Son of man, perfect Ideal of man, perfect manifestation of God, Redeemer, Master, Friend.

Women are often reproached with regarding persons rather than causes. In the lower sense this may sometimes be true. The lowest gossip as well as highest history gathers around persons. But in the higher sense we may trust, we may be sure, it will be always true. History is, in one of its noblest aspects, the "essence of biography," because "personality is the core of reality;" because without personality love is impossible, and "living love is that good which is the beginning and end of the whole universe;" because "the true reality is not matter, and is still less idea, but is the living, personal Spirit of God and the world of personal spirits which he has created. They only are the place in which good and good things exist."*

Woman's work must always be in great measure

* Lotz, "Microcosmos."

to recall from abstractions to persons, from "causes" or "societies" to human beings; to the men, women, children, suffering, sinful, redeemed, restored, victorious, of whom societies consist and whose "cause" is the cause of God.

It is by the revelation of love as the deepest word, the central truth of the universe, through the glorification of service by Him who was among us as he that serveth, that woman has been and is being redeemed, liberated, understood, ennobled. The ideal of womanhood—not of poor, weak, crippled womanhood, but of womanhood as God made it; that is, a life that has no meaning except in relation to God and to others—has become the ideal of humanity, a life whose essence is love sacrificing and serving; renouncing when renunciation is the way to serve; ruling when ruling is the way to serve; rebuking when rebuking is the way to serve; silently suffering when patience is the way to serve; fearlessly fighting when resisting is the way to serve; dying when death is the way to serve.

And after this group, gathered round the child Jesus, the Healer, the Redeemer, the dying Saviour, the risen Lord, what comes next?

Is it a step downward from the last chapter of the Gospels to the first of the Acts of the Apostles, from the last visible steps of Jesus Christ on earth to the first visible steps of his church in the world? Pictorially it may certainly seem a step downward into prose and the commonplace; from the mother and the Magdalene at the cross, from the "Mary" and "Rabboni" at the sepulchre, it may look like a descent into very ordinary prose to Dorcas, sewing her coats and garments for the poor widows. But we know

it is really a step onward—from receiving to giving, from being healed to healing, from the morning songs of rapturous welcome to the toiling and battling for a lost and suffering world through the burden and heat of the day; the glow of the morning, and the tones of the "Mary" and the "Rabboni," the "Unto Me" and "I am with you all the days," meanwhile, indeed, making melody in the heart for ever, transfiguring the soberest prose into poetry: Dorcas, Lois and Eunice, Priscilla, Lydia, being still in heart at the feet of Jesus, listening to his words, adoring at his cross, at his empty sepulchre hearing his voice, for not once only, but once and for ever, the Christianity of the women of Christendom is Christ. Through that one perfect Ideal of humanity, through that one perpetual living Presence, they are linked with all mankind. Not by the far-off commission of a founder, but by the living voice of their Lord they are sent forth day by day, hour by hour, with the command, "Go to my brothers," and the benediction, "In that ye did it unto the least of these my brothers ye did it unto Me."

The stories of the women in the Acts of the Apostles are indeed typical: Dorcas leading the great army of succor for the poor and needy who, through all advances in civilization and all forms of government, seem to be "always with us;" Priscilla, the wife, the efficient "help over against" Aquila in the tent-making, and in the instructing more perfectly the eloquent Alexandrian; Lois and Eunice with the home training—most inalienable of all "the rights of women," most sacred of all their duties—the faith of the mother breathed into the son, the Holy Scriptures wrought into the child's mind and heart with the tenderest memories at

a mother's knee; Lydia, "seller of purple," taking her honorable place in the world's work, generous hostess of apostles, fearless succorer of martyrs; Phœbe, Persis, succoring many, bestowing much labor; the "elect lady" with her children "walking in the truth," addressed with equal courtesy by the aged apostle: the daughters of Philip, prophetesses, carrying on into the new era the inspiring music of Miriam and Deborah, the victorious battle-songs of the wider warfare and the nobler conquests of the cross. All gifts of mind and heart, all uses, administrative or educational, all vocations are there, having their centre and roots in the family and the home, yet expanding beyond it, working through it, to the family of God, the lost sheep throughout the world. The home always the mightiest instrument and the truest model; with its divine classifications, not of "like with like," but of "like in difference," its inter-dependent inequalities of age and sex and relationship; and, nevertheless, the world being broken and imperfect as it is even in its homes, the imperfect homes ever supplemented, the corrupt homes remedied, by "conventions," societies, communities, sisterhoods, organizations of all kinds.

The germ of all true woman's work is indeed in these histories of the women of the Acts of the Apostles, the earliest church history. What are they but the leaders in that great army of liberation, that great company of healers ever needed on all the battle-fields?

The subsequent centuries work it out; through martyrdoms, in hospitals, through chivalry and monastic orders, throughout the middle ages, sometimes marred by Manichean misunderstandings of divine

natural laws but never losing the great Christian ideal of service and sacrifice, until, at the era of the Reformation, once more the home takes its true place as the highest type of human life for those within; for those without, the fullest, sweetest fountain of life and succor to the world around. Throughout Christendom, on both sides of all ecclesiastical barriers, from St. Vincent de Paul and the sisters of charity to Elizabeth Fry in the prisons, the work of mercy flows ceaselessly on, fuller and stronger.

Until now, at this day of fullest hope and widest openings, not a field of fruitful work is closed to us, for redressing wrongs or relieving misery, for redeeming the worst, and for lifting up the best to their highest development and fullest beauty. Still indeed we have to remember that the world, in its quietest shelters as in its widest spaces, is always a battle-field between right and wrong, the better and the best: that we never drift lazily into victory, that in the very homes which are so sacred the battle against "family egoism" is needed; that unless the home is a fountain of living waters for the world around, it soon becomes a stagnant pool, breeding malaria for its inmates.

All fields are indeed open to us: home missions, foreign missions, city slums, village stagnations. The rights are won if love inspires us to use them nobly, if we never forget how much of woman's work consists in raising "politics and economics" to their true place as "branches of ethics," and so making them living; in recalling the world from idolatry of things to love of the persons for whom things exist. For we are indeed far from being liberated from the perils of idolatry. We are always making and building ideals, theories,

formulas, laws, and then letting them become endued with a monstrous automatic, vampire life with which they clutch and crush our own. We heap up money in millions till the fertilizing rills which should irrigate the land are chilled into icebergs which freeze and crush our own souls; we make poor-laws to help the poor and let them be entangled into bonds to degrade and fetter the poor; we make hospitals to relieve the suffering and let them stiffen into mere medical schools; we build churches to lift hearts up to heaven and let them become mere roofs to shut the heavens out. Nothing is too low to be worshipped if it is gilded by self-love; nothing is too sacred to become an idol if we turn from the living Presence of him who lives and speaks through it, to the things, the society, the dogma itself—to any "It" from him.

All fields are indeed now open to us, of science and art, of philanthropic and religious work. We may speak as freely as Deborah and Miriam, where and when we will, in any cause we embrace: women may sing to touch the hearts of thousands; they may write books to move, to uplift and strengthen the hearts of millions, with the advantage that people need not read the books unless they like, and that the audience of a book is spoken to one by one, in hours of loneliness or need, pain or sorrow, when the heart is most ready to be moved.

One woman's voice may bring hope into prisons where all who entered seemed to leave hope behind; the hand of another may give a death-blow to slavery: another may be inspired by such thoughtful compassion for the sick and wounded as to inaugurate a new era in the warfare with disease and the unhealthy con-

ditions leading to it, and to raise nursing from a casual resource of any one who wants employment into a fine art and skilled craft of healing; another may be possessed by such a passion of succor and salvation for the lowest and most wretched as to give to thousands of fellow-workers a new meaning and inspiration to the old divine words, "The Son of man is come to save that which was lost:" another may arrest a nation on the fatal downward path of legalizing vice; another may take from a nation's hand the posion cup of intemperance; and all this not by neglecting simple home duties but in fulfilling them, not apart from the husbands and the brothers and the sons, but inspiring them, and with their aid: the mother's heart stirred by the loss of her own son to redress the wrongs of the slave-mothers; the noble woman who dared to brave reproach and scorn to rescue, her nation from the shame of recognizing that there must be a class of outcast women, sustained throughout by the chivalrous support of a husband as gentle as any woman.*

If indeed the courage of the men of a race fail in righting any wrong or battling with any iniquity, if among the forty thousand of Israel not a shield or spear is found to defend the right, doubtless to the end some Deborah will arise, in love to God and the oppressed, to fight the battle as a mother in Israel. But we intend to fight together, man and woman, husband and wife, brother and sister, not in mean competition, still less in insane antagonism, but in glorious cooperation, side by side; woman for ever the help-meet "over against" man.

We have a glorious company to follow. Century

*Canon Butler and his wife, Josephine Butler.

after century they come, the women of Christianity, from every section of Christendom, through every age of the church, fulfilling the life of Christ, filling up the sufferings of Christ; healing, saving, teaching, leading onward and upward; refusing to recognize that any need be outcasts, to despair of rescuing from any depths, or of lifting to any heights; translating the prose of the world through divine and human love into poetry; transfiguring the wildernesses of the world by patience and much labor into paradises. All the buildings look ugly while the scaffolding is still up. All the battles look deadly prose while they are being fought, largely by the rank and file; fought through failures and mistakes and irritating wounds, through blood and fire and vapor of smoke. The palms and the garlands come afterwards, and not always visibly, or to those who have fought the hardest. For, extend the glorious muster-roll as we will, we always end with "time would fail me to tell" and "the great multitude no man number."

Christianity is the ennobling and fulfilling of womanhood because it is the manifestation of supreme love and the glorification of service; because the ideal of redeemed humanity is revealed in "the Bride of the Lamb" sharing for ever the fruitful service and victorous rule of the self-sacrificing Love which is on the throne of the universe.

HISTORICAL PAPERS ON WOMAN'S MISSIONS.

ENGLISH FEMALE MISSIONARIES.

BY CHARLOTTE MARY YONGE.

In being asked to describe the work of English women in foreign missions I have received a great honor. I am conscious of inability to do justice to so wide, and often so touching a subject, but I can only beg for indulgence and hope that my incompetence may be excused.

It is remarkable that the first female missionaries on record were Englishwomen. I mean those who went for the sake of the mission; for I do not reckon Nonna, who was sold as a slave in Iberia and taught her owners the gospel, nor even St. Bridget, who was a native of Ireland, where she aided greatly in the mission of St. Patrick.

But it was the English St. Boniface who, while endeavoring to convert the Germans, first felt the need of the coöperation of good women who might instruct their sisters in those homely arts and gentle habits without which there was little hope of Christianity prevailing. He therefore wrote to the Abbess of Wimborne, in Dorsetshire, to send him some of her nuns, of whom Walburga, the sister of one of his priests, was to be the chief, and another whom he specially asked

for was his own near kinswoman, Lioba, or love. Walburga left a deep impression, and both are revered as saints, but we know little of their individual work, and full a thousand years had passed before the church began again to lengthen her cords and strengthen her stakes.

Spanish and French women had been at work as nuns in South America and Canada, but it was not till, as we may truly say, the spirit of love for the heathen descended upon William Carey that much systematic attempt was made to send out missions. "If the Lord should make windows in heaven, could this be?" expressed the first feelings of an aged minister on hearing his bold proposal to endeavor to bring in the heathen. It was just a century ago that this devoted man set forth from England with his family and was refused a resting-place by the East India Company, who were scrupulous to a hurtful degree as to their engagement not to interfere with the religion of the natives. He could only make his headquarters at the Danish factory of Serampore. Poor Mrs. Carey, an uneducated woman, without enthusiasm, who had only followed her husband from necessity, lost her senses in the new and trying life, and never was anything but a burden and a drag; but Mrs. Marshman, the wife of his colleague, was a true helper, both by precept and the example of a true Christian life. Indeed it was in that family that Havelock acquired his deeper serious impressions.

Missionaries had begun from that time to be sent forth. The great and ancient Society for the Propagation of the Gospel at first held its chief duty to be to provide for the needs of the English colonists, which

did indeed rapidly outrun its powers, so that perhaps it was impossible for the work among the heathen not to come to the hands of the Church Missionary Society, and of non-conformist societies.

The honor that is due to these long-suffering women of all denominations is unspeakable. There have been heroines among them, such as the two wives who, left for a time by their husbands on one of the Pacific islands, heard that a cannibal feast was about to take place, obtained a boat, and rushed upon the savages, heedless of the danger of provoking them, and succeeded in saving one victim though they were too late for the other. Mrs. Gordon, after patient years of work with her husband in the Isle of Erromanga, found the minds of the people turned against them, perhaps because they had threatened the country with divine wrath if the wicked and cruel customs were persisted in, so that when a fatal attack of measles set in it was supposed to be their work. A party of the heathens came up to their huts. Some detained Mrs. Gordon among the trees while her husband was cut down with tomahawks, and, happily before she knew his fate, another killed her with two blows on neck and back. Bishop Patteson read the burial service over their graves some weeks later. They were of the Scottish Free Church and born in Nova Scotia, and their martyrdom was on May 20, 1861.

But these great events were only incidents in the history of what many and many a missionary's wife has had to endure day by day. Fresh from the comforts and cleanliness of an English home she has had to go out with her husband among wild races, with nothing of civilized life save the small supply they

could carry with them in boxes. Generally on arriving they have had no shelter but a filthy hut full of curious savages, until a rough abode could be put up with their own hands, and there in some cases the least display of the most ordinary articles is a signal for robbery by the natives, or significant hints, if not demands, from their chiefs. The wife longs to teach and raise the women around her, but she has to attend to her husband's comfort, wash, cook, and do all for him with far fewer conveniences than any cottager in a civilized country, feeling all the time that home comfort and ease of mind are essential to his work and health, and thus absolutely to his efficiency. Yet she does teach and help with all her might, showing by her example what it is to be a pure, self-devoted, faithful Christian woman, and beginning to awaken the aspirations of those around her. Often the birth of children adds to her sufferings and difficulties, and unnumbered are those innocent victims to climate and want of proper food who lie in unnamed graves in Polynesia and Africa, having truly, though unknowingly, died for the spread of the Gospel.

Second only in number to these children are their mothers. There is no roll on earth to reckon up the young wives and mothers who sank under their toils; but we cannot take up a mission journal without finding that either the leader or one of his companions had to mourn for his young wife. She had gone out, devoting herself and full of hope, to find the toil beyond her strength and the climate fatal, and to die, happy if she did not leave a babe to grieve its father's heart till it was laid beside her. Noble women these were, with hearts given to fulfil their Lord's command, and truly

as much martyrs as though they had perished by sword or steel.

Other tongues and other pens, however, speak of the work of these persons, of various Christian communions. The English Church herself has a far larger and wider scope of mission work than is known or guessed at except by experts. She has her emissaries in no less than eighty or eighty-one dioceses, beginning from 1720, and gradually extending the work from the British colonies to the hitherto untrodden fields. The primary work of the Society for the Propagation of the Gospel was among the colonists, though it began to gather in the natives and to extend its borders, while the Church Missionary Society began with heathen lands, each establishing clergy and schools wherever their emissaries went, the clergymen's wives doing their share according to their powers and opportunities, and ladies joining them to assist in school-keeping.

When George Augustus Selwyn set forth to New Zealand he carried with him a very effective assistant in his wife. Many of the Maoris were by this time nominal Christians, and her work was to train the women and girls so as to fit them to be wives to the native catechists and clergy and to raise them above being the bearers of all burdens—so that a chief was seen riding across a river on the shoulders of his wife to save his new patent-leather boots! Sir William Martyn, the judge, was the head for many years of the theological college for native clergy, and his wife was a most useful assistant. Her letters, as well as Mrs. Selwyn's, give most amusing descriptions of the life of teaching. Hers are published as a narrative by

the Society for Promoting Christian Knowledge, and range from very early days to those of comparative civilization. In what was called Heki's rebellion, caused by a quarrel about surveying for a road, the wives of the clergy had to flee to Auckland and the adjacent parts, and one, looking from the window as a wild troop of Maoris went by, exclaimed, "There 's my best Sunday bonnet"—on the head of one of the rebels.

But there never was personal danger at this time, though in the rising of the Hau Haus, which was a revolt against Christianity, two clergymen and their wives were captured, and one priest was put to death to fulfil the demands of some terrible old superstition. The others were rescued by the personal interference of the dauntless bishop.

We pass on to the Cape of Good Hope and South Africa, not without a tribute to Mrs. Gray, the wife of the bishop of Cape Town. One who knew her well says she was "the truest helpmeet that ever lived; one of those rare people who will point out the up-hill way, if it is the right one, and encourage her husband to take it instead of the easier path *round*. Her great love never made her shrink from suffering for him, and she would have encouraged him to go to the stake." No doubt she gave her life for the work, for her illness was brought on by accompanying him on his visitations and acting as his secretary. She was the architect of most of the churches in the colony.

Miss Katharine Barter went out under them, hoping to do native work, and succeeded in isolated cases. Her "Home-life in Africa" and "Adventures of a Plain Woman" give a curious picture of the Kaffirs and her doings among them.

The huge diocese was divided, and in 1853 Bishop Colenso was chosen to the see of Natal in ignorance of his heterodox opinions. That he, as well as his wife and daughter, had a deep affection for the Kaffirs there is, however, no doubt. He had a school for the young chiefs in his own house, and such was the devotion of Mrs. Colenso to the cause that she actually washed the feet of these lads every night, finding it impossible to trust any one else to do it; and Kaffir human nature is hardly tolerable to European noses in close quarters without such precautions.

When the diocese of Natal was formed, a young widow named Henrietta Woodrow offered herself for the work at Durban. There her beginning was with a little orphan home for English children; but while learning the Kaffir language she so managed to speak to those who came to her that her interpreter said they went away "with tears in their heart." After a time she married a Scotsman, Robert Robertson, who had been ordained by the bishop of Cape Town, and they settled on a grant from Government upon the Umlazi River, where they gathered Kaffirs about them—orphans, children given by their parents and older converts—and did their best to Christianize and civilize them, though in the case of girls the custom of buying wives with cows was a terrible hindrance, for no man could call his wife his own till her price in cattle had been paid, and even then he was sorely tempted to obtain more wives if his means increased.

Later Mr. and Mrs. Robertson moved farther into the country, forming a considerable settlement, called Kwamagwaza, or the preaching-place, where they had a church, several Christian married couples, numbers

of children trusted to them for education, and numerous refugees from the free country who had been "smelt out" as guilty of witchcraft, and would have been ruthlessly massacred at home. Indeed Mr. Robertson had to extort permission to keep them from Cetewayo, or they would have been murdered and his settlement broken up. Mrs. Robertson, though in very feeble health, was the life and soul of the mission, teaching, influencing, winning souls, making the wild women and girls gentle, helpful Christians. Her exceeding value was only thoroughly known when in 1863 she was taken away, being crushed by the upsetting of a wagon on her way to Durban, protecting to the last breath a tiny Kaffir boy who was in the wagon with her and was unhurt.

Nearly at the same time that her venture began, Charles Frederick Mackenzie, the youngest son of one of Sir Walter Scott's friends, was chosen as archdeacon of Natal, and took out with him his elder sister Anne. She was soon most deeply interested in the mission, and indeed the eldest, motherly sister, Mrs. Dundas, had written to him before he went out that the tone of the whole family would be raised by his undertaking it. Alice, the younger sister, soon joined the two, and they found a home on the Umlahli River, in the neighborhood of numerous Kaffir kraals of beehive-shaped huts as well as near an English camp and a good many scattered English colonists. Their first abode was a mud-built erection, with perpendicular sides and a veranda, with two rooms, one the chapel, the other the living room; and their bedrooms were beehive huts. The archdeacon's Sunday was spent in riding about to perform five different services, and in the week he and

his sisters kept school, one for the colonists' children, who used to arrive on ox-back, and one for the Kaffirs, old and young; dealing with them on the pattern of the Robertsons, who often paid the Seaforth home a visit bringing with them the whole family of converts and adopted children, whom they durst not leave. Anne Mackenzie had the frailest possible health, and at first lived chiefly to teach the whites; but Alice, "the black sister," was devoted to the Kaffirs, and when her brother and sister went to England on ecclesiastical business she remained to help in Bishop Colenso's black college.

While in England Archdeacon Mackenzie was chosen missionary bishop, to head the mission sent out to the Zambesi by the universities in the zeal excited by the appeals of Dr. Livingstone. The two sisters were ready to cast in their lot with him, and when he went forward to prepare the way Anne followed, together with Mrs. Burrup, the young wife of one of his clergy. Alas! when, almost dead with fever, they went up the sluggish river in a boat it was only to find that they actually had overshot the grave where Bishop Mackenzie was lying at the confluence of the Ruo, and that Mr. Burrup had only survived him a short time. Anne returned to England, broken down with fever and constantly suffering, yet she became in her quiet chamber an absolute mother of missions, devoting herself above all to the foundation of a Zulu bishopric in memory of her brother and to carry on his earlier work. This was her primary object in publishing a little magazine called the "Net Cast into Many Waters," but it was the organ by which she made known, and obtained means for supplying, the thousand and one needments

of missionaries, from church bells or altar-cloths down to pictures, wedding-rings and thimbles, giving patterns for the varieties of clothes for converts, and collecting them when made. The charm of her sweetness and repressed enthusiasm had a great power of keeping up interest in missions until 1877, when at her death she left the work in a far more advanced and organized condition than when she began the work.

The Ladies' Association, in connection with the Society for the Propagation of the Gospel, had been formed with perhaps a wider scope than the "Net" had covered. It reaches into all the dioceses in connection with the Society for the Propagation of the Gospel, and the Church Missionary Society attends to the needs of the missions connected with them. Almost every place in England has a working party, generally in Lent, for sending out clothes to the converts, and a great many persons and schools or villages collectively subscribe for the maintenance of a native scholar at one or other of the orphanages or schools. Requests for special needs are circulated in the magazines and often answered. Funds for the maintenance of native teachers are also supplied by this agency and are much needed.

The cause of sisterhoods has triumphed, and it began to be felt that a more certain supply of female assistants could through them be obtained than through missionaries' families or volunteers. Some of the sisters from Lydia Sellon's primary home at Plymouth were the first to go out with Bishop Staley to Honolulu, but Hawaii being already Christian they hardly come under the head of missionaries, though they found it important to teach little girls to nurse dolls in

order to persuade them when they grew to woman's estate that it was more desirable to fondle a baby than a puppy or a little pig. Two little maidens whom they sent to England were the great delight and amusement of Dr. Pusey in his old age.

Dean Douglas, of Cape Town, with the sanction of his bishop, decided to endeavor to form a sisterhood at the Home of St. George for the many needs of Cape Town, a terrible place, with all the evils of a harbor and garrison town aggravated by those of an extraordinarily mixed population—Kaffir, Hottentot, Dutch, English and Malay. Orphans left by unsuccessful colonists were numerous, and had only been provided for by being sent to prison, till a good lady, Mary Arthur, took up their cause, and actually maintained those whom she adopted by going out to give lessons as a music mistress.

Dean Douglas was appointed to the bishopric of Bombay and had left Africa before the arrival of the sisters; but they worked under Bishop Gray, at the many kinds of missions needed, until his death, when it was found difficult to keep up the number of sisters, and it was therefore affiliated to the All Saints sisterhood in London, by whom the supply of workers has been filled up for the multifarious labors of Cape Town: schools for the gentry, and for the poorer English, also for Kaffirs, and orphanages, hospital work, and homes for penitents. There is a sisterhood of the Resurrection, numbering fifteen, at Grahamstown.

Africa also finds work for sisters of charity from St. Raphael's, Bristol, and for deaconesses in Kaffraria. Miss Lawrence and, later, Miss Allen have kept a missionary school and managed a hospital in Madagas-

car with much effect and success, though with infinite difficulty and suffering in that fatal climate.

India needed all this, and more than this, variety of work, for its many kinds of needs, including not merely its thousands of natives and their English masters but Eurasians—namely, persons of British parentage but acclimatized for one or more generations to India. Schools had been set on foot, with vigorous, hard-working Englishwomen attending to them, ever since the days of Bishop Daniel Wilson, and they bred up many orphan girls who generally became the wives of Hindoo catechists or schoolmasters, or of the boys bred in similar institutions; but the girls of outside families were almost unattainable if of high caste, as they could not go to school, and were generally married as absolute infants to some boy of the same age or a little older. If he died, though the horrible custom of burning the widow was put a stop to by authority, the poor woman remained for all her life in a wretched state, not allowed to eat with the family, wear ornaments, or enjoy any of the few pleasures of the Zenana, but treated like a slave guilty of having brought ill-luck. The Zenana, unapproachable to the missionary, was the stronghold of heathenism, for the women were wrapped in superstition, and the men and boys, who could learn better things, shrank from encountering the storm of reproaches and wailings which any infraction of caste brought on them from their mothers and wives.

Sisterhoods did much: the Clewer and All Saints sisterhoods at Calcutta, the East Grinstead at Colombo in Ceylon, where the women are chiefly Buddhist and less secluded. The Wantage sisterhood of St. Mary have a large contingent at Paona, in the Bombay dio-

cese, occupied in education, and other forms of work, hospital and mission. They have come in contact with some of the class, now growing up in India, of Hindoo ladies, highly educated, and quite on a level in intellect and attainments with their European sisters, so as to be able to do their part for evil or for good. One young widow with her little daughter came to the Home at Wantage to study, and returned to India to become a lecturer.

No means have been more effective than the Zenana mission for carrying light and cultivation into the homes and families. When it was commenced so little was known on the subject that I remember a meeting in a provincial town where the clergyman who distributed the leaflets was asked what tribe was called Zenanas. Something like this inquirer was a lady who insisted on sending illuminated texts to Miss Mackensie for the *Zulus in New Zealand!*

The ladies of the Zenana mission, of whom the author, A. L. O. E., has been one, do not necessarily begin with Christianity, but do what they can to open the minds and enliven the melancholy lives of the high caste women, whom they generally find secluded in the most dreary part of the abode, with no outlook except into a narrow, naked yard, and nothing to do, for needlework is beneath their dignity; but the English ladies have prevailed gradually to introduce employments, such as fancy work, to teach reading, and to bring in some idea of religion. Most of the ladies of the Zenana mission have medical training, which is an excellent introduction and has been of infinite value, though their treatment has to contend with the opposition of the whole household and all the female rela-

tions, whose ideas run counter to all science and too often undo all that has been attempted by the Mem Sahib.

Things are, however, rapidly advancing. The men generally receive enough European education to make them not unwilling that their wives should have some culture, and in the five years during which the Earl of Dufferin (now Marquis of Dufferin and Ava) was Governor General his wife did wonders in the cause of female education, not only establishing schools but winning the girls to attend them. These are not as a rule definitely Christian, but they do much to prepare the way.

The Church Missionary Society has a great number of emissaries, both the wives of missionaries and ladies who have devoted themselves, deaconesses, and native women, mostly brought up in orphanages where many babies were received after the Indian famine. The population at Tinnevelly, the home of the great Dane, Frederick Schwartz, is chiefly Christian, and possesses two bishops.

Rangoon, in the lately acquired Burmah, has sundry efficient workers both among the intelligent Burmese and the Karen mountaineers. Corea is a new field of work, and the bishop has obtained the help of five sisters from St. Peter's, Kilburn.

China has been chiefly the province of the Church Missionary Society. Roman-catholic sisters, chiefly of French and Irish birth, have, however, done much good there, and have several houses. They have undergone special dangers, and even martyrdoms, from the fanatical Chinese, little restrained by the mandarins. Girl babies, being thought quite valueless, are often "put

away," that is, exposed or buried alive by their cruel parents as soon as born, and the good sisters have endeavored to prevent this by offering a price for any that are brought to them, and if they survive they are bred up as Christians. The Chinese populace, hating the "foreign devils" and enduring their intrusion with bitter dislike, have periodical frenzies of supposing that the children are slaughtered and used in some horrid ritual. The mob rises on the defenceless ladies and several of them have died in these cruel hands. Indeed only recently several of them had to escape amid a storm of mud and stones to find shelter in the American Consulate.

There is an English bishop at Hong Kong and for the North West provinces, where the mission ladies have been able to effect much. When once Chinese indifference is overcome, and they cease to say, "What is your sublime religion?" they become excellent converts, and it is said that one Chinese proselyte is worth a dozen coolies. The ladies find one great difficulty, in preventing the compression of the feet among the women, and I have read a piteous account of the suffering of a little girl whose Christian father died and whose heathen relations chose to bind her feet when she was past infancy, producing such fever and exhaustion as at last to cause her death.

The brilliant intelligence of the Japanese has in many cases accepted the faith so heartily as to recall the memory of the martyrs of their church in the sixteenth century.

I have not here attempted to tell the work of the Scottish Presbyterians, the London mission, or that of other denominations, simply that of the Church of

England through her church women; and I pass over many isolated efforts of theirs, such as the brave and noble life of Mrs. MacDougal, wife of the bishop of Labuan, who lived for many years among the Dyaks of Borneo, and of Miss Whately, the daughter of the noted archbishop of Dublin, who devoted herself to the education of Egyptian girls, and trained many out of the crass ignorance of Mohammedan women, though she durst not attempt to convert them.

The accounts I have been able to collect show the Church of England at work in 80 dioceses, where she employs 179 sisters and deaconesses, 263 English lay women and 726 native women trained as teachers. It is a record showing at least that something has been attempted, though far more might be done. Altogether 1,623 British female subjects from all denominations can be counted as engaged in mission work; nor does this represent the whole number, as many are nowhere enrolled.

There is an institution at Warminster where ladies may obtain practical training for mission work, and at Islington the Church Missionary Society has a home where the children of missionaries are received for education.

The Society for the Propagation of the Gospel also does something for the education of these children, but prefers to take the cases individually.

I regret that there is really no history of the work, and the means for forming one are wanting, but perhaps you will kindly accept this as the best essay I have been able to put together.

THE SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

BY MISS E. JANE WHATELEY, ONE OF ITS VICE-PRESIDENTS.*

FIFTY-NINE years ago, in the summer of 1834, a little company of ladies were assembled in a private drawing-room in London to listen to the exhortations of an American missionary, the Rev. David Abeel, just returned from China to recruit his broken health by a visit to England.

Mr. Abeel had come from the scene of his labors with a heart full of sorrow for the misery and degradations of the women of the country. He felt that his efforts and those of his fellow-workers could not reach their case. The gospel, even when preached in their country, was virtually shut out from them.

When the Christian Church first awoke from its long sleep of indifference to the call to "teach all nations," the work of missionaries was, naturally enough at first, purely general. In some countries this might make no practical difference; but in India, China, and the East generally, domestic and social habits completely excluded women from the preaching and teaching of men. The existing schools were usually only for boys. The missionary had no means of addressing

* This paper was the last ever written by this gifted woman. She was the daughter of the famous Archbishop Whateley, and the sister of Miss Mary Whateley, the head and foundress of the Cairo Mission Schools in Egypt.

the wives and mothers of his hearers. This was painfully impressed on Mr. Abeel's mind. He pictured to his English friends the state of this vast mass of Eastern women, oppressed, trampled on, secluded, and utterly ignorant: unable to be a power for good, and yet capable of being a mighty power for evil; for the despised heathen mother had her own means of influencing her sons, and could often effectually prevent them from listening to the gospel message. What was to be done for this poor, down-trodden, benighted multitude? Only their own sex could reach them. Would not some of the Christian women of England stretch out a helping hand?

This was the substance of Mr. Abeel's appeal. It stirred up the hearts of his hearers, and the result was that a small band of ladies of different denominations formed themselves into a society for the purpose of meeting the want so powerfully described. It was entitled the "Society for Promoting Female Education in the East," India to be included in its sphere as well as China. The title seems cumbrous, but it was the only one which at the time appeared to apply to the effort to be made; for the direct agencies of house-to-house visiting, addresses to groups of women, medical and zenana work, etc., were absolutely shut out. The only way practicable was to endeavor to influence women by means of education, and this could only be done among the humblest classes, as no others would attend.

Even this means was looked on by most missionary workers as hopeless. One most eminent and honored laborer among the heathen in India actually declared that to attempt female education there

was as hopeless as to try to scale a wall 500 yards high.

Nevertheless, individual efforts had been made some fourteen or fifteen years before this first gathering of English ladies. Miss Bird had gone to Calcutta in 1819 on her own resources, and while living with a brother there had endeavored to do all she could for the neglected girls around her. Miss Cooke, afterwards Mrs. Wilson, entered the mission field at the same time, undaunted and undiscouraged even by her best friends advising her to take her return passage in the vessel she had just quitted. She went to visit a boys' school, and there found a little girl who had been repeatedly imploring to be taken in there and taught to read. She was Miss Cooke's first pupil, and others were added; but the work went on slowly. A third lady had gone to Malacca in 1827 at the suggestion of a China missionary.

But these were only isolated efforts. The first systematic attempt to reach the women of heathen lands in the only way in which they could be reached—through their own sex—was made by our Society, which is consequently the earliest and first in the field.

The difficulties they had to encounter, with so general an impression that woman's work in the mission field was a wild, romantic, and visionary idea, can hardly be estimated at the present day. But in spite of all they *did* find a lady willing to go forth to Malacca in aid of the work already commenced by Miss Newell. This was their first step. The next was to open a school for Chinese girls at Singapore; and this was perhaps one of the most important outposts gained. For through Singapore China could be reached, and to

this day the school commenced under Miss Grant in 1843, and continued under Miss Cooke, is an invaluable help to Chinese missions by training up a body of efficient Christian Chinese women, able to do good work either as wives and mothers of Christian families or as teachers and Bible women. Two years after Miss Grant's school was commenced she had the joy of seeing three of her pupils baptized into the Church of Christ.

About the same time a lady of independent means, Miss Aldersey, a member of the committee of the infant Society, went to establish herself at Ningpo, and opened a school there in the midst of great difficulties. The fruits of that work have been evident at the end of long years, and an Anglo-Indian pupil of hers was afterwards the wife of one of the earliest missionary bishops in China.

Schools in India had been helped by the Society from the beginning: but the time was now come for such a direct work in that country as had never been looked on before as even possible. Not long after the Society's commencement four Hindoo gentlemen actually consented to allow a lady to visit the secluded women of their houses, and teach not only needlework but reading from Christian school-books.

This was the inauguration of Zenana work. Till then, the Zenanas, or apartments of Hindoo ladies, had been as effectually barred as the gates of the strongest prison-house. Now the "wall five hundred yards high" was to be scaled and the way opened for the numerous "Zenana societies" which have since been enabled to enter in. This humble and at this time little known Society was the one to open the doors.

In 1842 they sent out the first agent for direct Zenana work on a larger scale: Miss Burton was appointed to commence the work at Bombay.

It was a slow and gradual one. Many were the difficulties: sometimes the door seemed closed by an outburst of heathen bigotry; often, in many places, the Christian teacher's way would have been open if she would have consented to lay aside her Bible: but they were faithful to the charge laid on them, they would not yield, and by patient, gentle perseverance they won their way for themselves and the Book. The work extended—to South India and Ceylon on one side, to North India on another; on the Western side, Palestine and Syria were entered and schools established; as soon as Japan was open to missionary effort the Society's agents were ready to enter. The fort had been stormed in every direction, and so, little by little, the sphere of action has extended, and the labors of the Society became year by year more abundant.

At present its field is wider than that of any one other society of Female Missions, including India, China, Japan, the Straits, Ceylon, Mauritius, West and South Africa, the Levant, and Persia.

But the example set was speedily followed, and we rejoice to be able to point to kindred associations in England, Scotland, America and the Continent, without counting the numerous private and individual efforts made on the same lines. Truly the promise, "a little one shall become a thousand," has been carried out to the letter; and the small group of praying women who assembled at Mr. Abeel's appeal in 1834 could hardly have anticipated that in half a century

more the labors of Christian female missionaries should be extended over nearly the whole world.

Meantime our Society, the first in the field, has not relaxed its energies. After nearly sixty years' unremitting labor we may briefly sum up its present work under the following heads:

1. Zenana work in India; which is carried on by the Society at six principal stations in that country, besides partially aiding six others in addition.

2. Medical missions, wherever openings can be found, where lady practitioners can obtain access to suffering women who can obtain no other efficient relief in sickness.

3. Village missions, and work among the crowds who attend native festivals.

4. Schools of various kinds—boarding, day, and Sunday. In every country where the society works these are established, and many others not directly under their control are aided by them constantly.

5. House to house visitation, and Bible and sewing classes.

6. The training of native agents for Zenana missionaries, Bible women, district visitors and school teachers. This is one of the most important branches of the work, and is diligently carried on. There is now a numerous body of well-trained Christian native workers, in all the countries where the Society is employed, busily engaged in all these various departments of labor among the women and girls whose tongue they speak.

7. Mothers' meetings, and branches of the Young Women's Christian Association, and of the Bible and Prayer Union.

Of course these various branches are variously carried out in their details according to the country and station where they are working. But in all of them the word of God is in the hands of the mission teacher, and her first aim is to lead all those she instructs to the knowledge of salvation through Christ and the blessed truths of the gospel. Great pains are taken to ensure good and practical education of all kinds, but Christian training is the highest object and never lost sight of.

In the early days of the Society it was only, as has been observed, among the humblest classes that these educational efforts could be made: now all ranks and all classes are open to influence, and wherever it has been possible to enter the Society's agents have been ready to do so.

Besides the stations and agents under the direct control of the Society it has been from its earliest foundation the medium of extending help to, and friendly coöperation with, many independent workers who had gone out on their own charges, but found after a time that aid from home was needed. Miss Aldersey and Miss Baxter in China, Mrs. Watson in Syria, my own sister in Egypt, were among those who have received this fraternal aid, and there are others who still live to avail themselves of it and work hand in hand with the Society. Many schools, either privately established or connected with other missions, are almost entirely supported by the sale of boxes of work forwarded by the committee annually.

To detail all, or even a small part of the results of this work of fifty-nine years, time and space far beyond what is at our command would fail. A few instances

may give some idea of the blessings which have followed. Only within the last year, a Christian lady of Madras, Mrs. Sattianadham, was called to her rest. She was the daughter of a mother trained in the Society's schools, as she herself also had been: and during her life she was the centre and directress of an extensive Zenana and school mission in which her daughters are still employed. And this is only one case out of many in which one generation after another of native Christian women trained in these schools have been carrying on active mission and educational work among their own countrywomen, and giving at the same time an example of Christian life in the family at home.

Some years ago, two ladies deeply interested in the work were visiting the Asiatic Home in London, in which many Hindoo ayahs are received while waiting an opportunity of returning to their own country.

Among these groups their attention was directed to one woman whose countenance and bearing had something quite unlike the rest. There was a look of intelligence and thought, a civilized air which contrasted with the faces around her. The thought struck them both, "Surely this woman must be a Christian."

They entered into conversation with her — she spoke English sufficiently well—and they found she was an old pupil of Miss Austen, one of the Society's agents at Madras. She was a Christian from conviction, and when asked if they could do anything for her made it an especial request that she might have some tracts and portions of Scripture in her own tongue for distribution.

In China and the Straits the same experience is met with. One native catechist, sent to a peculiarly

difficult and arduous Chinese-speaking station, where he met with continual opposition, said he could hardly have stood his ground without the support and courage and sympathy of his Christian wife, a pupil trained in Miss Cooke's school at Singapore, the same which had been commenced in the early years of our work. Many such trained Christian women are now acting as Bible women and teachers in China and Chinese-speaking stations.

Those who have visited schools in Syria and Palestine have been ready to bear witness to the excellence of those established under the Society's auspices in the Lebanon and the Holy Land. The boarding-schools especially, at Nazareth and Bethlehem, have awakened a lively interest in all who have seen them.

In Persia efficient work has been commenced; one most highly qualified and valued agent has been arrested by death in the middle of her work, but others will not be lacking to fill her place.

In South Africa, Kaffir and Zulu girls been have rescued from what would have been a life of unspeakable degradation, as well as misery, by the excellent boarding-schools established at several stations.

A good work has also long been carried on in more than one locality in West Africa, and many schools aided from the Society's funds and the sale of work.

But we can only indicate thus briefly scenes of Christian labor throughout all the Eastern Hemisphere, which sufficiently show that the fortress once deemed impregnable has been entered, and the barriers broken down; and in all parts women are now speaking to women of the love of that Saviour whose tender com-

passion to them awakens often the most touching surprise as well as joy.

"That he should have spoken so to a *woman!*" has been again and again the exclamation of some poor crushed soul sufficiently awake to feel the misery of her state.

We thankfully acknowledge that what we have been saying of our Society's work and its present results can be said of many similar agencies engaged in the same work and in the same spirit. We thank God for them all, and know well there is room for hundreds more of such.

But we venture to mention, in behalf of this special one, two peculiar claims to general interest and sympathy.

1st. Its being the earliest in the field, and the parent, so to say, of more recent ones.

2nd. The extensive sphere covered by its agency, including full half the globe.

To this we may add the very strict economy observed in all its arrangements.

But our object is only to give a brief notice of what this agency has accomplished, and we would close by inviting all who are now doing the same work to unite with us in fervent thanksgivings to Him whose power has overcome such strongholds of evil, and to exclaim from the heart, "What hath God wrought!"

HISTORY OF WOMAN'S ORGANIZED MISSIONARY WORK AS PROMOTED BY AMERICAN WOMEN.

BY MISS ELLEN C. PARSONS.

WHEN Columbus came to the Spanish court with his reasonable eloquence it fell on many indifferent or suspicious ears, but Isabella believed. "Amid the general incredulity," he says, "the Almighty infused the Queen, my Lady, with a spirit of intelligence and energy, and while every one else expatiated on the inconvenience and cost she gave all the support in her power." That country, which she cheered on an enthusiast to find, the women whose birthright it is have determined shall be preserved. Isabella pled with every fresh outgoing commander across the Atlantic that he would be pitiful to the poor slaves in the West Indies: in our time we have seen cultivated women go down themselves to the degraded black race, the abused red race, the scorned yellow race. The devout queen of the fifteenth century yearned to send the holy faith abroad and to save souls in India, China and Japan. Yes, lovely Isabella, you took the longest way round, but it was the shortest way home to the consummation of your wish. American women, rank upon rank, respond to your longing. They have torn off the fifteenth century clasp from your Bible and sent the Word of God to have free course in the real China, India and Japan. If, after four hundred

years of heavenly training, she has developed anything in proportion to the goodness of her life on earth, it would rejoice Isabella more to-day to know that than to know the distinguished fact of a civilized world celebrating the discovery with which her name is linked.

The history of organized missionary work as promoted by women in this country is a history of a disciplined army developed in place of volunteer pickets.

Early Local Societies.

There was a short and wavering picket line of women's societies which appeared in advance of the main column, at Boston in 1800; at New Haven in 1812; at New York city by 1814; at Norwich, Conn., 1816; at Tallmadge, Ohio, 1816; at Derry, Pennsylvania, two years after; at Philadelphia, 1823; Bedford, New York, 1831; Newark, New Jersey, 1835; Washington, Pennsylvania, the same year; Allegheny, Pennsylvania, in 1838; Rockford, Illinois, the same year; Sutton, Vermont, 1847; Baltimore, Maryland, 1848. Some of these pioneers never lowered their colors but lived to celebrate their jubilee, and when the modern movement began they were the first to come forward, with their old banners flying, to constitute the nuclei of the more comprehensive Woman's Boards. Early in the century, Cent Societies (sometimes pathetically named "Female Cent Societies") were general in New England and sporadic in the Middle States; one such in Sewickly, Pennsylvania, in 1830, and another in New London, Pennsylvania, as late as 1832 sent contributions to the Presbyterian Board of Foreign Missions. The New Hampshire Cent Institution, founded in 1804, is with us still. During 86 years it has contributed $120,000 to home missions, besides accumulating a fund of $12,000.

Nothing but the grit of the granite hills could have kept alive a society so loosely organized, having members in 105 churches, only one officer, and never holding a meeting for 76 years. After 1812, "Ladies' Associations" multiplied, and by 1839, 680 such were collecting funds for the American Board of Foreign Missions.

The history of this woman's missionary movement is a history of holy fellowship that was impossible to the ancient world. It overlooks denominational boundaries; the active missionary spirits in different branches of the church are those who are closest together in Christian sympathy. No ocean can affect this tie. A British sister has but to step into one of our Mission Rooms and inquire for a leaflet, or bring a message into our meetings, and we recognize at once the bond of fellowship in a sacred cause. What did the Aspasias, the Alcinoës or Penelopes of old Greece, whose very goddesses lived in envy and jealousy of one another, know of such comradery and enthusiasm between women? It could never have drawn the breath of life except in the atmosphere of Christianity.

This history is a record of women called forth from the conservatism in which they were entrenched. Our English and Scotch sisters were twenty years in advance of us in organized missionary work. (We have caught up with them since.) There was a terrifying word abroad, and every self-respecting woman shuddered at the thought of "come-outism." Then there was the conservatism of the church, for the new version of Psalm 68: 11 was not yet revealed. The story is given as authentic of a pastor in Michigan who insisted on being always present in the women's meetings: "No one knew what they would pray for, if left alone." "I

cannot recommend," said the venerable Dr. Anderson of the American Board to his associate, Rev. N. G. Clark, "I cannot recommend bringing the women into this work; but you are a young man, go on and do it if you can." It is safe to say that, without encouragement from such secretaries as Dr. Clark and others of like spirit, the history which this occasion calls for would have been far other and briefer than it is.

Early Sacrifices for Missions.

But did devout women of the church wait for the advantages of general organization before attempting missionary work? By no means. From the first they were offering personal service, gifts, prayers. The first ship that carried American missionaries to the heathen world bore away Harriet Newell and Ann Haseltine Judson. In 1817 two unmarried ladies were teaching among the North American Indians, and by 1880, 104 had been sent to the different tribes by a single Board. For forty years before the modern movement the silent partners in the hardships of the missionary cabin on the frontier were recognized, if unnamed, heroines of the church. This was the era of the universal sewing-society and the home-missionary box. Before railroads, in the days of canal-boats, when postage was twenty-five cents and purchasing by sample through the mail was yet uninvented; in those days when Daniel Webster was in the habit of referring to a trip to Pittsburgh, Pa., as "my visit to the West"—oh, then, great was the Box! Small need for the mothers in Israel to spend their time in surmising what would be acceptable, as they gathered round to pack it, for, after perhaps a decade of years since she went out from the East with her bridal trousseau, at a distance of, it may be, 300 miles from the

nearest trading post, and the frontier cabin filling with little heads all the while, what was there, that fingers could make, which the missionary mother did not need? No small contribution of sympathy, constancy and substantial aid did a generation of women put into those boxes. Occasionally a brother started for the frontier clad in the suit of homespun which their hands had made from the raw product of the flax field and sheep's back. Beyond computation were the pairs of socks they knit and sent after the boxes, or, when little money was in circulation, turned into cash in the East. The early pages of the treasurers' books of every missionary society in this country record our grandmothers' tithes of self-denial and plain toil.

On page 159 of the "Panoplist," published in Boston in 1813, appears the following letter, addressed to the Treasurer of the American Board:

BATH, N. H., August 17, 1813.

DEAR SIR:—Mr. M—— will deliver $177 into your hands. The items are as follows:

From an obscure female who kept the money for many years, waiting for a proper opportunity to bestow it upon a religious object	$100 00
From an aged woman in Barnet, Vt., being the avails of a small dairy the past year	50 00
From the same being, the avails of two superfluous garments	10 00
From the Cent Society in this place, being half their annual subscription	11 00
My own donation, being the sum hitherto expended in ardent spirits in my family, but now totally discontinued	5 00
From a woman in extreme indigence	1 00
Total	$177 00

The same Board in 1813 also received its first

legacy, $345 83, left by Sally Thomas, a domestic, whose wages had never exceeded fifty cents a week; and, two years after, the largest legacy received for many years, $30,000, from Mrs. Norris of Salem, Mass. By faith, ladies of Brookline, Mass., made regular contributions for the work of the gospel in Japan while as yet that country was sealed against foreigners. The $600 which they placed in the treasury had become, with its accruing interest, $4,104.23 by the time the American Board was ready to send its first missionaries to Japan, and was used for that purpose.

Glancing down the columns of the "Missionary Reporter," published in 1830, one discovers that pastors were often made life members of the Board of Missions by ladies of their congregations. Interspersed among gifts from the "Female Benevolent Society" (a very common designation), the "Female Association," "Young Ladies," from "Miss B——'s scholars," "Two little girls," "Widow Fulton," and (rare) "Female Praying Society," one finds frequent gifts from individual women, their names for the most part being suppressed, while that of the transmitting pastor is given in full, as: "From a female friend of missions per Rev." So-and-so; "Donation from a lady; ditto from a poor woman, by Rev. ——." There was another species of gift essentially womanlike, and characteristic of the past rather than the present: it was the gem loosened from the finger, the heirloom, the souvenir, the memorial of a child, the token found in the purse of a dead friend, the piece of family plate, like a certain memorable silver coffee-pot, the offering of a Connecticut parsonage. The latter went to one missionary meeting and the mothers dropped in their silver

coins;* after fifty years it went to another meeting, and the daughters put in their bank bills;† and now it has come to the World's Fair to prompt a generous gift once more. The money value of such relics was not commensurate with the devotion which they illustrated—perhaps the treasurer regarded them askance; but, after all, these trinkets shine down the years, like Isabella's jewels, with a glow of womanly sincerity, the evidence of woman's resourcefulness.

But all these gifts were transmitted uneconomically. Local societies were inadequate. Prayer for missions more precious and availing was never breathed, but it rose isolated. It lacked the social element and needed quickening through knowledge. The time came when a new order was demanded. The lamp of woman's love would always have burned on within the church. Always individual hearts would have been loyal to missions. Local societies would have continued to spring up and effect more than individuals, and, like their predecessors, few would have survived an ephemeral life. But without a specific call and a new method the mass of women in the church would never have been sufficiently informed upon missions nor sufficiently in touch with them to make many sacrifices for them.

What was it that shook the Church, roused the women to united, systematic, concentrated action, that moved on and on, a compelling force, until we now have in this country the spectacle of hundreds of thousands of women, representing every branch of the Christian Church, banded together in chartered societies and disbursing from one to one-and-a-half millions of dollars every year? Only one other movement,

* Amounting to $300. † $500.

that of the Temperance Union, compares with it in numbers and moral power. Whence came that powerful voice which evoked so much energy and action? It was not patriotism warning of the menace in an incoming tide of immigrants; that came later. It was not national remorse demanding reparation for the exiled Indian. It was not even the last command of Jesus, "Disciple all nations," like a clarion call to the conscience. It was a *human cry* appealing expressly to woman's tenderness, and it pierced her heart. It sounded out from black heathenism, ages old, lost, vast, awful—the heart-break of motherhood, the stifled cry of distorted childhood; *this* was what happy women heard in their happy, protected homes.

"Are there any *female* men among you to come and teach *us?*" asked a group of Chinese women twenty-nine years ago of the American missionary. "You must send us single women," wrote the wife of the Methodist missionary at Bareilly, India, and she painted the picture of zenana life. David Abeel came home on purpose to make English-speaking women understand in what bondage and despair their oriental sisters were. Women, and only women, could meet the need. Something less strenuous might have caught the ear, but it required a call just so terrible, importunate, so shut up to woman, to fasten irresistibly upon her heart.

How societies have developed that sprang into being from this motive, and with the aim to answer this call, is matter of history, to be found in printed annual reports (many of them thick pamphlets) of thirty-three separate Boards or Societies, representing twenty different branches of the church, in our country. An

extended account may also be found in the "Encyclopedia of Missions," published in 1891.

Organized missionary work, as promoted by American women, practically began in 1861 with the Union Society in New York city. It was founded by Mrs. Doremus. "While others expatiated on the inconvenience and cost, if not the fanaticism of such a project, she, like Isabella, believed in things not seen, and acted with an "intelligence and energy" inspired from above.

Just at this time the Civil War broke out in the Republic, and it seems hardly necessary to remind ourselves how, for the five years that followed, the leisure of patriotic women was absorbed in equipping regiments, in administering soldiers' hospitals, or in Sanitary Commission service. It was a training-school, and the end of the war found many women who had learned to coöperate with others in work, to bear responsibility, to value method, and whom the war had left with more power than ever to bless others, and at the same time with fewer personal claims upon them. Much of this training was providentially turned into the channel of missions.

The Union Society was independent of denomination and composed of members from six branches of the church. It stood alone for seven years; then Congregational Church women organized boards at Boston and Chicago to work on church lines and in coöperation with the general Board already existing. This thought communicated itself; the torch was quickly carried from one church altar to another. Now began the massing of forces which should be as much more effective than the old order as the onset of an army is supe-

rior to the desultory firing of a picket guard. Distinguished authorities have expressed their estimate of the value of this movement.

Advantages of Organization.

At a meeting of the Woman's Society of the Protestant Episcopal Church, held in Chicago in 1886, Bishop Doane spoke as follows: "The two principles of this whole work are loving organization and organized love . . . . The two things need to be together. Unloving organization is dead machinery, a steamless engine, a windmill in the dog-days, a water-wheel in a dried-up stream; and unorganized love is a spring freshet, a tidal wave. The one is dry and stiff and hard, the other is gushing and sentimental and short-lived. But organized love and loving organization, which are the essential and characteristic features of this Auxiliary, have in them the power of an endless life. When you add to this the value of associated and directed work, and remember how these women have touched every class and condition of men; and add to this the value of their Quiet Days and Conferences, you can perhaps begin to estimate the value of what has been done."

Rev. F. F. Ellinwood, D. D., Secretary of the Board of Foreign Missions of the Presbyterian Church (North), is accustomed in his public addresses to directly connect the beginnings and progress of the women's societies with the Student Volunteer Movement. He points out that 25 years ago our Christian women began to carry foreign missions into the home, to the fireside, and that, unitedly in social meetings and alone in the closet, they have all these years since been pouring out prayer for this cause; and now here are the living answers: young men and maidens in

their teens and early twenties offering themselves for foreign service. "If the women's societies had not done another thing," says Dr. Ellinwood, "this is ten thousand times worth all their efforts." And where such seers on the watch-towers have discerned general value the women themselves have a thousand times testified to personal blessings: to deliverance from frivolous occupations; to enlargement in narrow circumstances; to joy in use of talents shaken from the napkin. A Canadian delegate to the London Conference in 1890 said, "It is sometimes claimed that we (women) are much disposed to talk and not always to talk wisely. We have not always had very great things to talk about; but now we have something worthy our time and trouble."

The track of the societies is marked by intellectual and spiritual growth of the members. There has been a steady evolution from the timid objection to read a letter in public, or hold an office, to the best utterances of gifted and devout women. There has been a steady development in the conception of the scope of missionary work. For example: from (1) interest in "one child" whose photograph we must own and whose conversion must be assured in advance, to (2) a "scholarship"; (3) a "share in a school"; (4) (coming, if not already attained), a "share in the educational work of a mission."

Every one will admit that these results at home, as well as all that has been accomplished on the field, have been immeasurably greater with the stimulus and momentum of concerted action than if every individual had acted alone. Take the matter of contributions. Though, as we have seen, there were always women

givers to missions, is it not true that, in a former generation, the majority of the wives sat at one end of the pew and beheld their husbands at the other end dropping the family contribution into the passing box, comfortably free themselves from either responsibility or motive for self-denial? Through *participating* in the direction of missionary work multitudes of women have acquired the sense of responsibility, and give their money with the feeling of a shareholder. Without the Society and the appointed solicitor much would be lost both to meetings and the treasury. The interested woman goes to the uninterested woman and brings her to the Auxiliary. She, comes and bears her part, because she is invited. Add to this that the Society has, by precept and pledges, cultivated systematic and Biblical giving, and we may reasonably claim that the pronounced aim, "to secure funds which would not otherwise be given," has been to a great extent fulfilled. This is the opinion held by church boards and by leading business men connected with them. This training of women to give and interesting them in something worthy of their gifts came none too soon, for the last quarter century has seen an enormous advance in this country in the amount of property that has come under the absolute control of Christian women.

Date of the Societies.

The organization of these societies occurred, in the order of time, as follows:

1861. Woman's Union Missionary Society, New York.
1868. Woman's Board of Missions (Boston), Congregational Church.
1868. Woman's Board of the Interior (Chicago), Congregational Church.
1869. Woman's Foreign Missionary Society (Boston), Methodist Episcopal Church, North.

1870. Woman's Foreign Missionary Society (Philadelphia), Presbyterian Church, North.
1870. Woman's Board of Missions of the Northwest (Chicago), Presbyterian Church, North.
1870. Woman's Board of Foreign Missions (New York), Presbyterian Church, North.
1871. Woman's Auxiliary to the Board of Missions (New York), Protestant Episcopal Church.
1871. Woman's Foreign Missionary Society (Boston), Baptist Church, Northern Convention.
1871. Woman's Foreign Missionary Society of the West (Chicago), Baptist Church, Northern Convention.
1871. Woman's Foreign Missionary Society of Northern New York (Albany), Presbyterian Church, North.
1871. Woman's Board of Missions of the Pacific Islands (Honolulu), Congregational Church.
1873. Woman's Missionary Society, Free Baptist Church.
1873. Woman's Occidental Board of Foreign Missions (San Francisco), Presbyterian Church, North.
1873. Woman's Board of the Pacific (San Francisco), Congregational Church.
1874. Woman's Mite Missionary Society, African Methodist Episcopal Church.
1875. Woman's Board of Foreign Missions (New York), Reformed (Dutch) Church in America.
1875. Woman's Board of Missions, Christian (Disciples) Church.
1875. Woman's Missionary Association, United Brethren in Christ.
1875. Woman's Foreign Missionary Society of California, Baptist Church, Northern Convention.
1877. Woman's Board of Foreign Missions of the Southwest (St. Louis), Presbyterian Church, North.
1878. Woman's Missionary Society (Nashville), Methodist Episcopal Church, South.
1879. Woman's Home and Foreign Missionary Society of the General Synod, Evangelical Lutheran Church.
1879. Woman's Foreign Missionary Society, Methodist Protestant Church.
1880. Woman's Board of Foreign Missions, Cumberland Presbyterian Church.
1881. Woman's Foreign Missionary Union, of Friends.

1883. Woman's General Missionary Society (Xenia, Ohio), United Presbyterian Church.
1883. Woman's Missionary Society, Evangelical Association (German Churches) of North America.
1884. Woman's Missionary Union, Southern Baptist Convention.
1884. Woman's Board of General Conference, Seventh-day Baptist.
1888. Woman's Board of the North Pacific (Oregon), Presbyterian Church, North.
1888. Woman's Foreign Missionary Society of Oregon, Baptist Church, Northern Convention.
1889. Woman's Foreign Missionary Society (Boston), Reformed Episcopal Church.

A general Woman's Board is now found in nearly every leading denomination of Christians, the chief exception being that of the Presbyterian church in the South. This has, however, the potentiality of a strong organization in 729 societies existing in as many congregations. They are directly auxiliary to the Board of that church, and have been forming since 1874.

Variety in Method, Unity of Aim.

All these different organizations work with varying methods, each according to the genius of the church it represents. While the majority of them sustain missionaries appointed by the church board, or at most only "recommended" from themselves, Methodist women, the Friends, and of course the Union Society are accountable to no Board above them. While the Methodist Society (in the North) sends out only unmarried women most societies adopt some wives as well, and the Christian Woman's Board enrolls more men than women missionaries. In auxiliaries of the Methodist Protestant Church in West Virginia men were appointed officers because women could not be induced to serve. But, with divergence in method, all the societies have

the same aim: looking abroad, to carry the gospel where, without women, it cannot be efficiently carried; looking homeward, to give every woman in every parish a chance to share in the evangelization of the world. In nearly every society a membership fee is required, and, in all, labor and responsibility are diffused down from officers of the Board through smaller organizations called "Branches," "Presbyterial Societies," etc., to the local "Parish" or "Auxiliary" society. All of them hold meetings to transact business, for their own spiritual good, to pray for missions, and to spread information upon the subject. All avail themselves of the printing press and annually scatter broadcast

"Like leaves of the forest when summer is green,"

millions of pages in reports, mission lessons, calendars of prayer, leaflets, newspaper columns and magazines for young and old. Of the latter, the three largest, "Woman's Work for Woman," "The Heathen Woman's Friend," and "The Helping Hand," have respectively 18,000, 21,000, and 23,000 subscribers. All these societies undertake to train the children to missionary service, and the talent and ingenuity expended in providing programmes for their meetings, opening channels for their self-denial and encouraging their zeal, and the solid results of this outlay, constitute an important chapter in the history of missionary effort. Through one children's paper $8,000 were raised last year for a Chinese Home. The Treasury of one Board receives about $40,000 annually from children and young people.

Summaries.

Last year these 33 societies combined were represented by 1,051 missionaries. The greater number of them were teachers

of schools, many were engaged in evangelistic work, and 65 were physicians (this year the number is increased to 70), graduated with full diplomas. Almost every society sends out at least one woman physician to the field. The Seventh Day Baptists have one; the United Presbyterians have two; the United Brethren in Christ, with an auxiliary membership of only 7,000, have three physicians; the Congregational Church has seven; the Baptist Church (Northern Convention) has twelve; the Methodist Episcopal Society (North), the noble pioneer in this direction, has fourteen; and the Presbyterian Church (North) with her 21 skilled women, every one at her post (and two more with passage engaged for India), has at present outrun any other single society in the world. In not less than 70 hospitals and dispensaries, nursing, medicine and surgery are administered by these American women, with a yearly result of from 5,000 to 25,000 patients in each, and incalculable relief of suffering.

A total of more than 2,000 schools, of which about 175 are boarding, or high schools, or colleges for girls; a total, so far as reported, of 76,000 pupils, of 1,500 native assistants employed, represent Christian agencies created and sustained by the women's societies. In addition to these larger items they have aided in building and furnishing homes for missionary children, missionary residences and sanitariums, orphanages, training-schools for nurses, leper and other asylums; they have established scholarships, medical classes and industrial plants in connection with schools; have translated the Bible, school-books, tracts and hymns into foreign languages, and printed them; have built boats for African and Siamese rivers and South Pacific

seas; have published Marathi, Hindustani, Tamil, Japanese, Romanized Chinese, and Mexican newspapers; have met all expenses at home, and in many cases paid a given per cent. of their receipts into the treasury of the Church Board for contingent expenses connected with their own work. The whole amount contributed for these purposes for 1892–93 was $1,475,933.

Take a single illustration of how these contributions have been increasing. In 1870, as the treasurer of a great Board said, "there rolled into the treasury a little cake of barley bread labelled, 'Woman's Work for Woman, $7,000.'" The speaker referred to the first contribution under the new movement from Presbyterian women of the North. This year that barley cake has become a wheaten loaf of more than $300,000.

It has been estimated that the gift of American women to non-evangelized countries since the Union Society took up its first collection would not be represented by anything under thirteen and a half millions of dollars.

Modern movement in Home Missions.

The genesis of this woman's missionary movement was foreign missions; but everything that has been said relating to expansion in that direction, the manner of growth, the conduct of societies, the spirit called forth, applies equally to home missions endeavor. For, when Christian women began to save their heathen sisters, was there a general stampede from the churches to Asia and Africa? Not at all.

"The lights that shine farthest
Shine brightest near home."

Just as might be expected, when that effectual cry from out the darkness probed woman's selfishness and broke

up the fountains of her heart, she was ready, as never before, to acknowledge every claim. Now began more intelligent and aggressive effort in Home Missions. The old-fashioned sewing-society could not answer the requirements of the nineteenth century. Now school-houses must be built, and parsonages, and chapels. Methodist women hold property in schools and Industrial Homes in this country to the value of $225,000. The Presbyterian Church (North) holds property in buildings and real estate, from North Carolina to Alaska, amounting to a half million dollars, all of which has been created or acquired through the Women's Home Missions Committee since 1878.

Now scholarships must be established and teachers sent forth and maintained in flocks to the colored people of the South, on an enlarged scale to the Indian, to the congested centres of foreign immigrants, to the poor whites and the Chinese. The Congregational Church has sent three thousand women to teach the Freedmen since the war. It has two hundred men in the United States preaching the gospel in foreign languages, who are mainly supported by the women's societies. While the times demand statesmanship to handle "frontier work," "Indian rights," "the foreign problem," "the Southern problem," "the Mormon problem," the women are steadily helping to solve these problems. With "Our land for Christ" as their watchword, and "America must be saved by Americans" inscribed on their banners, they have gone into Utah resolving that "every foot of the 350,000 square miles covered by the Mormon Church" shall be "redeemed to Christ." In about fifty separate towns in Utah they have planted their common schools. The teacher, always a woman,

often the only Christian in the place, fills the office of pastor, teacher and superintendent, if not doctor, undertaker and dressmaker also.

Where and What.

Where is that banner not flying? The itinerant missionary woman has been introduced, a reclaiming force, among the deserted farms of New Hampshire. The evening lamp of the missionary's home shines across the Florida swamp, and up on the farthest parallel towards the pole stands the royal gift of a woman's hand, a school for Alaskan children. Not only the ordinary field of former years must be worked, but extraordinary situations must be opened up to gospel light and atmosphere. Sunday-schools must be planted in clefts of the mountains and among the scattered sheep in the sage brush. Christian investments must follow the trail of booming towns. The missionary must be on hand with his sermon the first Sunday after Oklahoma is entered. His wife is there too, and it is not long before she is leader of a boys' club who are put upon their honor to neither swear nor use tobacco in her presence. The women organize their "paper mission," and send millions of newspapers and pictures where they cannot penetrate themselves—to lighthouses, prisons, the military post, the lumberman's camp, the dug-out, and the prairie schooner. People in the far West have gone fourteen miles this Columbian year to borrow old magazines. And still, with all their greater undertakings, the women continue to fill up niches in mission needs. Their boxes continue to supplement meagre salaries. Single parishes send twenty-five and thirty in a season. The auxiliaries of a single society forward 80, 100, or 135 annually. The Woman's Auxiliary of the Episcopal

Church reported 4,255 boxes sent to their missions in 1892. They represented $197,724 in cash. Every year bells must be set ringing in new prairie churches, and freight cars carry west and southward Sunday-school libraries and chapel organs. Here goes a horse, there a saddle or a tent. Women of the Reformed (Dutch) Church sent seven communion sets to feeble churches last year. Monuments to the dead are displaced by memorials which bless the living. Industrial departments are established at great outlay in schools for boys and girls. Every facility which the mind can devise, from a bath to a hundred-thousand-dollar building, if it will promote true citizenship and Christianity in our country, is laid claim to by Home Missions. One of the mottoes of this patriotic army is, "The foreigner must be Americanized," and that calls for the Training-school, where workers are practised both in the English tongue and in whatever speech is native to the foreigner's transatlantic home. Such a school is that of the Baptist Society in Chicago, where young women of ten races are in training to teach, each in her own tongue. In Springfield, Mass., is an institution, conducted in the French language, where young women as well as men are trained for gospel work among that great deposit of French Canadians which has lately been precipitated into New England. Other training-schools, on an English basis only, are well known. The Methodist (Episcopal) women of the South opened one at a cost of $75,000 in 1892. The Methodist women in the North have erected eleven Deaconess' Homes in as many cities, as centres of work.

How and Whom.

Every class must be sought out and benefited.

The emigrant girl must be met on the wharf when she lands. The good Samaritan must pour oil into the wounds of the Alaskan girl fallen among thieves. The Huguenot blood and the Covenanter blood in the mountains of Kentucky, Tennessee and North Carolina must be searched out and put to school. There must be Sunday-schools for the cowboys, with first-class organ playing, and the Jews—even the Jews—must not be overlooked any longer. One woman, single-handed, carries on a struggling school of Spanish children in New York city for years, till friends come to its rescue, and now there is a church of fifty-six members, the pastor reporting them as "fifty-six facts among a community of Spaniards large enough for five Madrids." Similar efforts are put forth for Italian laborers along the beds of great railway lines and for Slovack miners in Pennsylvania, and if anybody is generally left out he is specially gathered in under the term "neglected populations," which is one of the very shibboleths of Home Mission speech in our day.

Women undertook, at the outset, both Home and Foreign Missions in several branches of the church; in others the old method of aiding Home Missions, already doing good service, was slower to give place to the modern society. Organization in the interests of Home Missions occurred as follows:

Date of Home Missions Societies in the Churches.

Baptist Church (North) in	1876
Baptist Church (South)	1888
Baptist Free Church	1873
Baptist Seventh-Day Church	1885
Christian Church	1890
Congregational Church State Unions	1883
Episcopal Church	1871
German Church (Evangelical Association)	1884

Lutheran Church	1879
Methodist Episcopal Church (North)	1880
Methodist (Episcopal) Church, South	1878
Methodist Protestant	1893
Presbyterian Church (North)	1878
Presbyterian Church (Cumberland)	1880
Presbyterian (United) Church	1883
Reformed (Dutch) Church	1875
United Brethren in Christ	1875

These societies are working among forty tribes of Indians, and in nearly twenty European languages. The five largest of them are represented by 1,084 missionaries and teachers, and the sum disbursed in 1892–93 by all these societies, so far as reported, was $1,100,000 in money, outside of other gifts.

But, it is time to ask, with all this outside demand upon Christian women did the local church die of neglect? Were Bible-classes vacated by teachers, bedsides deserted by nurses? Was family religion no more cultivated? Carried away with this enthusiasm for the black race, the red race and the yellow, for missions in Colorado and missions in Japan, did Dorcas and Tryphosa now cease to lodge strangers, to wash the saints' feet, to relieve the afflicted?

City Missions.

By no means. How much was heard of City Missions before the foreign missionary wave touched our shores? *A priori*, city missions were first, for unless we love the brother that we have seen how can we love him that we have not seen? But in the order of spiritual sequences it was after God pressed home upon us the radical truth that he had made *all* nations of one blood, and if we love him we must love our brother *to the ends of the world*, that the light of city missions blazed out from

a more than a seven-branched candlestick. Now began the flower missions, fresh-air funds, girls' "Friendly's," midnight missions, King's Daughters, boot-black brigades, free kindergartens, Young Women's Christian Associations, day nurseries, night schools, societies for protection against cruelty to children and animals, and all those specialized forms of rescue work which characterize our time, which women always aid, and often both conduct and maintain. It is a matter of frequent observation that the Bible was never so thoroughly studied in our country as it is now, and to this result every earnest woman in every auxiliary has contributed her share, for that earnestness has been fed on the Word of God and fanned by the Spirit of God. Beautiful is the interplay between departments of this work. It is all so informed by one aim and spirit that it is perfectly easy for the same woman to have place in her heart for all missions in their different phases.

An historical survey like this may seem open to the charge of boastfulness. God forbid that we should in anywise boast. In all things we have come short. Have any women on earth received so much from God, do any owe so much to his dear Son, as we of America? But, listening to summaries, we are apt to be deceived. Totals sound large. When we come to place facts in right proportion we are disillusionized. In what *proportion* are the women of our churches represented in these efforts?

Proportion of Women Enlisted.

"One-fourth of our half a million women," say Methodists of the north; "eighteen per cent. of adult women in yearly meetings," say the Friends; "460 auxiliaries out of 1,450 congregation—what of the other 1,000 congregations?" say the Lutherans; "con-

tributions from a little more than half our parishes," say Episcopalians; "foreign missionary auxiliaries in two-thirds of our churches," say Presbyterians in Pennsylvania; "not more than one-sixth of our church members in any missionary work," say Presbyterians of Oregon; "one-eighth of our church members in twenty-two states enrolled in Home Missionary Society," say Baptists of the North; "one-sixth of our church women in foreign missionary membership," say Congregationalists on the Atlantic seaboard; "less than one-sixth," they say about Chicago; "five hundred dead societies," reports one Board. But just because this muster of his handmaidens has been so reluctant and incomplete the name of the Lord is the more magnified in results achieved. In view of so much accomplished by such weak agencies we can only look up, and wonder, and adore. What blessing God could pour out, and what the victory would be, if instead of this fraction from our churches every woman in them would add the weight of her warmhearted devotion to missionary service, can scarcely be conceived.

Thus far this history has restricted itself to a review of Efforts; but, in closing, we cannot restrain one swift glance at Results.

Results.

In our own country they are apparent. The record of them is not confined to missionary magazines; it is in all the newspapers. The missionary woman labors under limitations in Oriental countries, and, especially if unmarried, must often endure to have her motives and conduct rest under the suspicions of degraded minds. But her peculiar arena is our dear land, where, even in rudest communities, the

air breathes of chivalry towards motherhood and womanhood. The sun in its course looks down on no spot of earth where the opinions of good women and the resolute actions of good women have so much influence on the public mind and public weal. Were all their active and aggressive part in philanthropic work to be suppressed to-day, not only would every Home Missionary Society be in despair but protest would arise from worldly men. It is more difficult to point to what is distinctively the fruit of woman's work in missions at home than abroad because the peculiar barriers of the East are wanting here. Nowhere in our country is the ordained man prohibited from carrying the gospel into the home or pressing the claims of religion upon any individual. And yet that young colored woman at Augusta, Georgia, in charge of a school having eight assistant teachers and four hundred pupils; the Omaha Indian girl regularly graduated as a physician and practising among her people; the Dakota women's missionary societies and their notable offerings; the rescued Chinese slave-girl assisting, in the English language, at a corner-stone laying in San Francisco last July; twenty churches of converted Mormons born out of women's schools—these are specimen fruits of what is not likely to be brought to perfection without a woman's hand.

Specimen Results in the United States.

But what of those farther shores? Have the toils of all these societies at home and the sacrifices of our countrywomen been also blessed in the Turkish Empire, in Persia, India, Siam, China, Japan, Korea, Africa, and the islands of the sea? There, results are farther out of sight than results at home; we must draw nearer to them. Yes, God has answered us with his

seal of approval. It is imprinted on the personal transformation from wild, unruly beings, such as met the first missionaries in Persia, to those dignified ladies who now conduct Quarterly Meetings on Oroomiah Plain and furnish columns to the mission paper. Travellers in Syria and Egypt tell us they are often able, by their faces, to select, out of a casual company whom they see, those women who have attended mission schools. A visitor in Mexico could scarce believe that the thoughtful-faced women in the mission congregation were of the same class as those she met on the plaza. Let a European light down upon any village in Asia Minor, or the Chinese Empire, and the tidiest house there, with the cleanest tablecloth and the most inviting bed, is the home of a mission-school graduate. The transformation appears in the deaths they die; like the old Siamese woman, a few months ago, whispering "My Saviour" with her last breath; like the young wife on the Ogowe River, Africa, when heart and flesh failed, still resisting the witch doctor and charging her husband to be "faithful to God." These women are transformed by happiness. Christianity encourages them, wakes their intellect, kindles aspiration, as well as offers peace. Where for thousands of years they have said, "We are donkeys," a corps of intelligent teachers and evangelists are now raised up.

General Results Abroad.

As women rise they bring the home up with them. A missionary of long experience points to the "new affection and respect shown by husband and children towards Christian wives and mothers, because their religion has made them worthy of respect and affection which as heathen women they did not merit."

Without this woman's work for woman, touching life at so many and such sensitive points, some missions would have been a failure. The American mother and her babe have bridged the chasm between the dreaded foreigner and the Korean mother's heart. Church membership, which formerly preponderated entirely in favor of men, has in some older missions approached nearly to equalization. Among their trophies are women who have borne persecution, made harder by their traditions for them than for men; and those who zealously prosecute home missions, as among Gilbert Island women, and the Japanese who have been known to sell their dresses for the cause. They have their foreign missionary heroines also, like Yona, the Harriet Newell of Zululand.

Look at woman's work for woman in Japan: prayer unions holding their annual meeting, attended by delegates from different cities, whose traveling expenses were paid by women of their respective churches; a Japanese girl leaving a legacy of $65 to the school where she became a Christian; Bible women in demand beyond the supply, and the Japanese churches paying a part or all of their salary; a boys' school begging for an American woman to teach them. "Such deep Christian experience that," as an Osaka missionary writes, "it seems impossible that they grew to womanhood in ignorance of Christ."

Look at woman's work for women in India. It has found out the class resting under the heaviest curse, the widow, and lifted her to a place of honor. While Christian girls have been passing entrance examinations to the University for twenty years, the first Mohammedan girl has matriculated this year. "Chris-

tian women," Miss Thoburn says, "are much more prominent and important than Christian men. If they live in a village they are the only women there who can read and write. No others go to a place of worship with men. Their daughters go away to boarding-school and return to be consulted by their own fathers. When the Dufferin medical schools called for students three-fourths of those who came forward were Christian girls." Even indirect results begin to show themselves on the far horizon. The *purdah* is drawn aside for a *fête* day at the Exposition in Calcutta. A class of barbarous midwives study anatomy with a Philadelphia graduate. An appeal against child-marriage is sent to the English Parliament. Brahmo Somaj women gather together into a prayer-meeting at Lahore. "It is your women and doctors that we are afraid of," say the men of India.

In Persia, the respectful term *Khanum* (Lady) is frequently applied to Christians by Persian men, but to Mohammedan women never. A priest asked a missionary lady to offer prayer beside him at the burial of a child. When the American Mission was opened only two women in the whole country could read. At their Jubilee in 1885 the question was put, "How many present can read?" and six hundred women rose to their feet.

Look at woman's work for women in China. A Canton girl, imitating her college sisters in England and America, takes the prize for Bible examination over the heads of all the competing pastors. Up in Shantung several women, without preacher, teacher or sexton, have maintained a house of worship and Sunday service in their community for a period of years.

"Direct work for women," says a cautious missionary in that province, "has contributed fully one-half to the improved sentiment towards foreigners." "It conveys the idea that they amount to something," says another, "sadly needed for those so near the vanishing point in social life. It is necessary to the stability of the family: when men become Christians and women adhere to heathenism husband and wife are at cross-purposes, and after a year or two of contest the husband surrenders. The family can be won in no other way. There is a kind of fascination about the missionary lady; these heathen women fairly run and troop around her, and when they are won the family becomes a fixed institution in the church. I am of the opinion," continues our missionary from North China, "that for permanent hold of Christianity upon the people, work among women is more important than among men. The request comes from all our stations, 'Send us more ladies.'"

Encouraged by such evidences as these, incited by gratitude and the promise of God's Word, and sustained by the Spirit of God, the woman's missionary societies propose to tarry not nor falter, but to hand on their work to children and children's children, enjoining upon them to save America, to save the world, and to be found so doing when our Lord shall come.

ZENANA, BIBLE AND MEDICAL MISSIONS.

BY LORD KINNAIRD.

"WHEN I am gone," said the late Lady Kinnaird, "you will find 'INDIA' engraven on my heart." This was no expression of merely sentimental interest in a romantic enterprise. Lady Kinnaird worked and prayed and pleaded for India as few other women have done, and as the result of her interest in that mighty empires he founded the Zenana, Bible and Medical Mission, of which the good Earl of Shaftesbury did not hesitate to say that it was "one of the best missions calculated for the purpose it has in view, ever conceived." The Earl always felt that India had a special claim on English Christians. We too often forget that the women of India are not only our sisters but our fellow-subjects, and that while the total population of India is 287 millions, the number of Protestant Christians does not exceed three-quarters of a million. Is not this fact a trumpet-call to every true Christian heart? Is it not a reproach for duty left undone in the past, and a call to earnest and definite effort in the future?

There are 139 millions of women and girls in India. Forty millions of them are shut up in Zenanas; they are subjects of the Empress Queen whom we loyally serve, and yet how often do we give a thought to their moral welfare and spiritual enlightenment? "What is a Zenana?" said a gentleman one day. "I

looked all over my atlas for such a place, and could n't find it anywhere; but this may be because my copy is an old one." Another interested inquirer said he had searched in vain for the Bishop of Zenana, but could find no diocese bearing the name.

But what is a Zenana? Briefly, it is that portion of an Indian gentleman's house set apart for the women. The imagination is apt to invest such a place with the gorgeous surroundings which are usually associated with Indian wealth and rank. But the reality is in most cases dull and prosaic in the extreme. Instead of a mansion, think of a mud building, bare and uninviting, probably the darkest and dirtiest part of the establishment. Do not imagine that the inmates are attired with oriental magnificence. They are poorly and plainly clad; they sit on the floor, and therefore but little furniture is needed, and the whole place is more suggestive of the hopeless seclusion of the prison than the social sunshine of the home. And in these dens forty millions of the women of India are kept! They have none of the joys of family life, for the women never gather with husband and children. They are practically excluded from intercourse with the male portion of the household, and never do they hear the ringing laugh of happy childhood. "Doomed to an enforced inferiority," says one writer, referring to woman in the zenana, "her life is without an inspiring purpose, and, as a consequence, it sinks to a drudgery worse than the treadmill." Woe betide the women when they become sick! Then, of all times, we should expect a little kindly attention to be shown them. But the sufferers are relegated to some damp chamber, where they are left alone to die, often with-

out any tender ministries of loving hands to soothe and comfort their last hours.

Is not the dull and cheerless existence of such women a living death? First, they are severed from all social life; then the intellectual life is cut off, for books are almost unknown and the cultivation of any talent is never attempted. "Education is good," says the Hindoo, "just as milk is good; but milk given to a snake becomes venom: so education to a woman becomes poison." And this pernicious logic is relentlessly put into practice, with the result that the life of an Indian woman, unless she becomes a wife and the mother of a son—for a daughter is regarded as a curse—is nothing but a sad and sunless pilgrimage from an unhappy cradle to an unregretted grave.

As for the religious life, with sorrow it must be admitted that our unhappy sisters sit in darkness and in the shadow of death. In gloom and despair they pray to their idols, and so terrible are some of their deities that children scream when they see the awful monsters. There is no sweet hour of family prayer, no tender petition whispered to "Our Father" in heaven, none of the cheering promises and inspiring thoughts of the Christian religion. Surely the dreary picture is an irresistible plea for the sympathy and help of Christian England!

But there is a worse tale yet to be told—the sad story of the Hindoo widow. We naturally have a deep regard for the widow; her forlorn position, her sorrow and loneliness, excite our tenderest emotions. In India this is entirely reversed, and the poor widows are regarded as being cursed by God. How England would ring out with a cry of righteous indignation if one

who had been a faithful wife were confined in a prison, and exposed to every kind of abuse and indignity, simply because she was a widow! But in India, not one widow, but millions are so treated; and it is no exaggeration to say that in many cases their lot is far worse than that of a criminal in an English jail. Directly a woman becomes a widow she is degraded to the lowest drudgery of the household; she must eat but one meal a day, and that only a dish of rice; twice a month she must fast for twenty-four hours, and her bed is on the floor. We must remember, also, that these poor prisoners are frequently mere children; that is the most terrible part of it. An aged man may have a child-wife. "I can never remember," said a little girl, "the time when I was not a widow." According to the census of 1891, out of the vast number of widows under fifteen years of age (51 to every 10,000 of the whole population), 33 per cent are widows under five years of age!

These facts are harrowing and unpleasant, but they ought to be more widely known. The government does but little to ameliorate the sufferings of our sisters. A male missionary is never allowed to enter a zenana. Consequently there is but one thing to be done: godly, gifted women, filled with the spirit of Christ and the "enthusiasm of humanity," must go forth to minister to these sick and sorrowing ones, and by the light of the gospel transform the black night of oppression and suffering into the glad morning of freedom and happiness.

Of the blessing which God has bestowed on the work, and the way in which difficulties, once apparently insuperable, have been rolled away, I have not space

to write. But this fact must be recorded—that the work is limited not so much by lack of opportunities as by lack of workers and means. Great good has been done by the native Bible-woman. As a native she can gain ready access to the family; her books and tracts are accepted; presently the word of God is introduced, read, and explained; questions are asked, interest is excited, and the hearts of many of India's women open, like Lydia's, to receive the word. Then the hospitals and jails are visited, and everywhere eager listeners are found.

There is also the valuable influence of the normal and day schools at work. The 1891 census returns have tabulated the statistics as to 128½ millions out of the total number of 139 millions of women, and of these (128½ millions) 99.4 are unable to read or write, and are not even learning to do so. In our schools the teachers are not content with imparting secular knowledge, they strive to win their pupils to Christ. This is one of the most hopeful features of the work; for if India is to become Christian it must be very largely through native agencies. And the young people who go forth from these schools—their memories stored with gospel truth—will naturally be missionaries among their own people.

Many a zenana, however, would remain for ever closed, even against the lady missionary, if it were not for the medical mission. All honor to the Christian lady doctors who take to the women of India not only medicine for the body but good news of the Great Physician who alone can cure the sin-sick soul. That their work is supremely necessary is proved by the fact that a medical man is seldom admitted to a zenana.

On one occasion when a doctor asked to feel the pulse of a lady patient he was refused, but the suggestion was made that he should feel the pulse of one of the servants instead. In another instance the tongue of a lady had to be examined through an opening in a curtain. But when no one else can gain access the lady missionaries are freely admitted, and much good work is quietly and unostentatiously accomplished.

It is interesting to know that the queen herself is deeply interested in the welfare of her Indian subjects. "You are going to England," said the Maharanee of Punnah to one of the lady agents of the Zenana Mission, "and I want you to tell our queen, and the men and women in England, what we women in the zenanas in India suffer when we are sick." This touching message in due time reached the ears of our most gracious sovereign, and she remarked to her lady-in-waiting, "I had no idea it was as bad as this: something must be done for these poor creatures;" adding, "I wish it to be generally known that I sympathize with every effort made to relieve the suffering state of the women of India."

"Something must be done." That is the verdict of the queen, and it must also be the obvious conclusion of every woman who has a heart to sympathize with her oppressed and suffering sisters. Thank God, something is being done. The Zenana, Bible and Medical Mission has 73 European missionaries and assistants, 54 Bible-women, and 149 native Christian teachers and nurses. It sustains 67 schools with 2,554 pupils, and three normal schools with 115 students training for mission work. Its hospitals and dispensaries at Lucknow, Benares and Patna are fully appreciated; in

1892, for instance, there were 10,500 patients, with 32,500 attendances. But think how utterly inadequate this is among 139 millions of women and girls. London, with a population of only four millions, has far more Christian workers than the whole of India. The situation is so serious and the need so urgent that it is time some of us began to practise a little self-sacrifice in order to render prompt and liberal help. Such an effort may involve some trifling inconvenience, but it will bring an unfailing reward of genuine pleasure.

The Queen of Sweden sold her diamonds to help in building a hospital for the poor, and while visiting the patients one day the tears of a poor woman fell upon her hands; as she looked at them she realized that God had given her, in those tears of gratitude, diamonds more precious than those she had parted with. Thousands of people are longing for happiness, and are busily engaged in pursuing the phantom of pleasure. Let them now enjoy the unspeakable luxury of doing good. No field of labor can be more suitable for Christian ladies than the alleviation of the sufferings of the women of India. The mothers of our land would do well to make this their special care. They know the blessings of home life in their own free, educated, happy country. Let them never rest until their sisters, who pine and sigh, with stunted intellects and crushed hearts, in the zenanas of India, are rejoicing in the liberty and peace of Christianity.

WOMAN'S WORK IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

BY CAROLINE WHYTE.

To give anything like a complete or satisfactory sketch of Woman's Work in connection with the London Missionary Society within the limits of time and space allotted to us would be impossible.

In two years' time from this date our Society will be celebrating its centenary, and it is hardly too much to say that its work among women in heathen lands stretches also as far back as the beginning of this century—manifestly too long a history to be condensed into ten minutes' time. It has been truly said, "Zenana missions were actually commenced and carried on by the first missionary who had a wife of the right sort," and the annals of our Society bear witness to the fact that in the early half of this century, as in all the days that have followed, our missionaries have for the most part had at their sides as fellow-laborers and helpmeets "wives of the right sort"—women who by the grace of God have not only proved living witnesses of the elevating and sanctifying influences of Christianity upon womanhood, but who through the establishment of Christian homes in the midst of heathen surroundings have afforded the best and most powerful proof possible that the sweet fruits of joy, peace and love can only be fostered and grow to perfection in homes where Christ is acknowledged as supreme Lord and Master;

where woman is enshrined in her true place as the centre of family influence, a centre from which will be radiated light, and self-sacrificing help to all within reach. It will be sufficient to name only such women as Mrs. Moffat, Mrs. Ellis, Mrs. Mullens, Mrs. Moult, Mrs. Kennedy, Mrs. Smith and Mrs. Wardlaw, as types of the noble womanhood which has labored with devotion and self-sacrifice for Christ among their heathen sisters. These were all true pioneers of the work which during the last thirty years of this century has been more thoroughly organized, and has so wonderfully developed!

Just in proportion to the zeal and energy put forth by the wives of our earlier missionaries did the importance of the work among women in heathen homes become widened; and it soon became manifest that the task of educating and elevating them, of making known to them the knowledge of a Saviour's love and bringing them out of the bondage of caste and superstition into the glorious liberty of the children of God, was a task utterly beyond the limited powers of time and strength at the disposal of even the most able and willing among missionaries' wives. A special band of helpers was needed as their colleagues, who should be set apart expressly for this work. Accordingly, at the 81st anniversary meeting of our Society a resolution was passed appointing fifteen ladies "to cooperate with the directors in promoting the education and conversion of women and girls in heathen lands." Since the autumn of that year (1875) this Ladies' Committee has been steadily at work, and although at the close of the first ten years (*i. e.*, 1885) progress had been slow, and they could then report only twenty-seven ladies as having been sent out

to the foreign mission field, yet substantial help had been given in the starting and support of girls' schools in India, China, and Madagascar, and the number of native workers employed (*i. e.*, Bible-women, zenana teachers, school-teachers, etc.) was 226, while during the ten years £14,000 had been specially collected for and expended entirely on work among women in the foreign field.

During the last eight years the progress has been much more rapid and marked. We have to-day sixty-one ladies actually engaged in the work, and this number will be increased to seventy-five before the close of this year, making in all more than 100 (103) who have been sent out since 1875. Of the twenty-eight names which no longer stand upon our roll, by far the larger number have become the wives of missionaries of our own or other Societies and are still laboring zealously in the cause to which they consecrated their lives, while only three have exchanged the earthly for the heavenly home during these eighteen years.

Our present actual band of workers is distributed over the field, which is the world, in the following proportions: 31 in India (15 in North India, 13 in South India, and 3 in Travancore), 20 in China, 6 in Madagascar, and 4 in the South Sea Islands. There has been a proportionate increase in the number of our *native* female agents during the past eight years; but, owing to imperfect returns, it is impossible to give the exact number now employed. Our girls' school now numbers 374, with some 53,740 scholars. While for many years past we have had ladies who, as qualified nurses, have taken an active share and help in the work of the numerous medical missions of our Society, it was

only last year (1892) that we sent out our first fully qualified lady doctor to take charge of a women's hospital in Hankow, North China. This autumn she will be followed by the first sent to India (Berhampore). We are happy to say, however, that four more ladies are now receiving training at the London School of Medicine for Women, and will, in the course of a year or two, we hope, enter upon active service abroad as lady doctors.

We cannot lay claim to any originality in our forms and methods of work, but we can safely say that our agents have faithfully and efficiently carried on the various branches of work among women now so familiar to all who are interested in the subject: educational work of all kinds, both in schools and in zenanas, schools for the children of native Christians, orphan schools and village and other day-schools for the children of the heathen population, house-to-house visitation, itinerary evangelistic work in country villages, nursing work in the homes and in connection with the mission hospitals, gospel addresses to both the out-patients and the in-patients, the training and superintending of Bible-women and native agents, the translation and preparation of text-books, magazines, and other useful and suitable literature for converts and the children who have been taught to read. These and many other forms of Christian work afford ample scope for the diversities of gifts and powers of our agents, who again and again prove their willing consecration to the Master and the work they love by adapting themselves to fresh surroundings and new forms of service; and every year and everywhere the work has been growing upon their hands and extending on every

side, so that the cry from almost all parts of the field is "We find it impossible to overtake it."

At home the work of the Committee has also been on similar lines to that of sister societies: endeavoring to rouse a wider and more intelligent interest in the work abroad by means of special literature (a quarterly record of the work and other pamphlets), by holding meetings to plead the cause and organizing auxiliaries throughout the country, and more especially in the selection and training of those whose hearts have been stirred up by God to consecrate their lives to his service in the foreign field.

Two years ago a change was made in the home organization by which the woman's work of the Society was more closely identified with that of the general work. Lady directors are now admitted on the general board of direction, and, with the exception of the work of the selection and training of lady candidates, which is still in the hands of a ladies' committee, all other details connected with the female mission work are carried on on the same lines and are under the same control as the general work of the Society. Probably opinions will differ as to the wisdom or unwisdom of this joint management, but it is certainly well to recognize the fact that "in Christ Jesus there is neither male nor female," and that our aim and object is one—to bring the glad tidings of a Saviour's love within the reach of every weary, sin-laden soul, or, in the words of Scripture, "to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised."

It must be remembered that women constitute the

larger half of the population of the world; also, that in laboring for their elevation we are laboring, not for the souls of the women themselves only, but for the whole of mankind of woman born: since she sits at the fountain-head of life and moulds the minds of the rising generation, implanting seeds of superstition or of faith, of evil or of virtue, the roots of which pierce so deeply into and intertwine so firmly with the groundwork of character that it is, humanly speaking. impossible to eradicate them in after life. Moreover, again and again our missionaries report that the chief hindrance to the harvest among the men is the influence exerted upon them in their homes by their wives and mothers, and that these also constitute the main force in upholding all systems of idolatry and superstition.

Therefore, in the spirit of the old adage that "union is strength," we would join hands with our fathers and brothers and "strive together for the faith of the gospel."

WOMAN AND THE AMERICAN NEGRO.

WOMAN'S WORK FOR THE AMERICAN NEGRO.

BY MISS MARY G. BURDETTE.

WHAT shall we do with the American negro—the American citizen of African ancestry? Does the question imply that his case requires special treatment, differing from that of American citizens of other descent? If so, why so?

"We hold these truths to be self-evident: that all men are created equal; that they are endowed with certain inalienable rights; that among them are life, liberty, and the pursuit of happiness." So reads our glorious Declaration of Independence; and the Constitution further affirms, "All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges of citizens of the United States."

Is the negro problem American?

"Whatsoever ye would that men should do unto you, do ye even so unto them" are the words of the Christ.

Is the negro problem Christian?

A finely educated and notably eloquent son of the South is reported as saying that there was not a restau-

rant between Washington and Florida where he could get a meal without going around to the kitchen door and taking it in his hands. What was his offence? A black skin. "Oh, yes," you say, "that is in the south. The problem is a southern one, and the South must settle it."

Not so fast, friend. In how many hotels and restaurants in the north would he fare better? It is but a few weeks since we saw a well-known Christian household in a prominent northern city thrown into a state of pitiable and ludicrous perplexity by the arrival of a colored minister of acknowledged ability, unblemished character, and wide and honored Christian influence. "What shall we do with him?" The house was large, there was plenty of unoccupied room, and had he been white there would have been no question concerning his entertainment. As it was, a whole afternoon was consumed in finding a suitable boarding place where he would come in contact with only persons of his own race! Was not the principle underlying this proceeding the same in essence as that which sometimes, among lawless classes in the south, bears its fruit in tar and feathers, cross-bones and skulls, mobs and lynchings? The beam may be in our brother's eye, but the mote in our own is not so minute as to escape detection. The problem is also northern. Without question it is national. Why should trades unions shut the colored man out of the ranks of skilled mechanics? Why should public sentiment forbid his employment as a clerk, personal repulsion decline to enter into business partnership with him, and prejudice even deny him the privilege of driving the horse attached to a street car, in cases where he

has unquestioned ability to fill these respective positions, and where the only bar is that of race? Why should social custom consign to kitchen, dining-room or laundry young women of confessed graces of person and mind and purity of life, who have struggled for and obtained an education, simply because the blood of Africa courses through their veins, even though it is sometimes mingled with the so-called "best blood" of America?

But you say, "The educated, the refined and the pure are the exceptions. As a race the people are ignorant, superstitious, immoral, and often vicious." Granted. But are not the exceptions marvelously numerous in view of the obstacles they are compelled to overcome; of the facts that their ancestors came from Africa and that but thirty years have elapsed since the Emancipation Proclamation broke their shackles, after two and a half centuries of bitter bondage, enforced ignorance and helpless degradation?

Again, why not encourage the fallen to rise by recognizing what is worthy of recognition in those who have struggled out from the low-down masses, and fitted themselves for places of trust and emolument?

What shall we do with the American negro? Just what we should do with any other American: give him the same opportunity, the same recognition. If he has ability and worth let him have the position his taste and merit demand. If he is ignorant, instruct him; if immoral, by example, no less than by precept, teach him purity, truth, honesty and honor; if he is superstitious, give him the light that shall put to flight the phantoms of a darkened mind: in a word, if he is down lift him up, and when he is up help him to

stand. Educate him, Christianize him, teach him to be "diligent in business, not slothful in spirit, serving the Lord," and his elevation will be the glory of us all, as his degradation is the dishonor of us all.

There is another side to the problem, in which the responsibility rests with the negro. Granted that opportunities are given, he himself must prove them. If he does not, and will not, then he must not find fault if he remains an outcast from the society of the pure, the true, the noble, the cultured and the good.

So much in general. Our specific theme is

WOMAN'S WORK IN HELPING TO SOLVE THE PROBLEM.

We may first be permitted to refer to the work of women in the school-room. We concede that this work is not distinctively that of women, and, were it in the province of this paper, would bear testimony to the grand educational work accomplished by men, both white and colored.

Nevertheless, I need not do more than call attention to the peculiar influence of a true, pure, well-trained woman in the school-room. Day by day, as she teaches even secular branches, she impresses her own spirit and personality upon her pupils; they imbibe correct views of morality, are led to imitate her in right doing, to avoid what is wrong, and go out from their school life truer, gentler, stronger men and women because of their contact with a soulful teacher, a pure good woman.

But it is in the distinctively Christian schools, and especially in boarding schools, where there are facilities for making the school a model home and training pupils

for domestic, industrial and religious as well as intellectual excellence, that woman as a teacher is doing her best and most far-reaching work. Thousands of girls have left such schools to be home-makers, while other thousands have become in turn teachers among their own people, and others have engaged in such various useful occupations as their specific talents and circumstances have permitted. The value of these schools can scarcely be overestimated nor the influence of these teachers overrated. But they are few and the people are many. The masses are still shut away from their help.

The principal of a large boarding-school for young men and women came in person to the executive board of a woman's missionary society to plead for a training-teacher, and one argument was, "We take only the brightest and best; we turn numbers of others away every year." Now the brightest and best furnish excellent material for such schools, but what of the numbers turned away? They represent the neglected masses, among whom there is said to be a million children and youth who ought to be in school but are not. How are these to be reached?

FIRST, IN THEIR HOMES.

A lamentable drawback to the progress of the colored race is found in their miserable homes. Not but that there are many exceptions, for which we thank God and take courage, but we speak of the rule. Women are the home-makers; until the woman understands her responsibility and learns how to meet it the so-called home can be but a huddling place for the family. We have watched with much interest the work

of certain women sent out as missionaries to the colored people, whose commissions read, "*Your work shall have special reference to the Christianization and elevation of the homes of the people.*" Christianization means elevation. We call attention to some of the methods employed. The first of these is

HOUSE-TO-HOUSE VISITATION.

"Lord, if thou wilt, thou canst make me clean." And Jesus put forth his hand and touched him, saying, "I will; be thou clean," and immediately his leprosy was cleansed. Not thousands, but millions of these people are waiting for the outstretched hand of Christianity, the touch of Jesus, the contact of intelligent, sympathetic helpfulness with their need; where can this touch be given, and where felt, as in the home? How may they be touched? What do the missionaries teach as they go from house to house? Everything the need demands and their opportunities and ability render possible. In answer to the question, "What are you doing?" one of these workers replied, "Caring for immortal souls in ebony houses;" yes, and they are also caring for the houses of these souls, for multitudes of these poor people sin grievously and suffer much because they know so little about their bodies. They are taught to glorify God in their bodies as well as in their spirits; they are also taught to care for their homes. This teaching was characteristically emphasized by the woman who exclaimed, "I will, honey. I will look up to God and clean up my house." She had the right conception of the order—godliness, then cleanliness—but as inseparable as faith and works.

The devices of the missionaries in Christianizing

these homes are many. One writes: "The influence of a growing plant helped to get one home in a better condition, and the introduction of a pretty picture wrought a change in another. In a third, the mother asked me to look into the family sleeping-room, and lo, what a transformation! a clean floor, beds white and clean, the wall covered with clean newspapers, and, best of all, the woman clean and happy and a husband proud of the tidy home and the wife who had wrought the miracle." Another testifies, "Where we visit most we have the best schools, the best meetings, the best women, and the best homes."

We refer next in connection with this work to a new feature, called by Joanna P. Moore, the saintly woman in whose heart and brain it originated,

THE FIRESIDE SCHOOL.

Concerning the plan she thus writes to parents: "The order of the day is a school around every fireside: a bright lamp burning on the table covered with lovely books and papers and eager little faces around it, with mother and father as teachers, although they are also pupils, and are learning as they teach. Who can look upon such a home-picture and not have his heart swell with thanksgiving to God?

"We hear much about the education of our children. We are told to send them to school, to build school-houses and employ teachers, etc. This is all right as far as it goes, but it will not go far towards making truly intelligent and good men or women without this fireside school.

"Home is the great school. Mother, make your own home a school. Get interesting books for your

children; read with them and talk about what you read. Do this when they are very young; awaken in them a love for books and train them in habits of study. Father, when your day's work is done, do not go to the saloon, nor to your neighbor's home to gossip, but put a bright light on the table, get out a good paper or some book with pictures, read with your children if you can; if not, let them read to you. Ask them to tell you about the lessons they have learned at school. Talk to them pleasantly. Parents and children are the best company for each other, and my plan will keep the little ones off the street and in the home. Be patient and kind. Don't scold and whip. Keep your children close to your heart. Tie them to their home by cords of affection. Make your home such a school and you will help to make an intelligent nation."

The Fireside School contemplates a regular course of reading in the home, including a portion of the Bible. Besides promising to read each day with her children, the following

MOTHER'S PLEDGE

is taken:

1. "I promise that by the help of God I will pray with and for my children and expect their early conversion.

2. "I will try to be a good pattern for my children in my daily life, especially in temper, conversation and dress.

3. "I will recognize the fact that God expects me to care for and train my children for him in soul and mind as well as in body."

It is only about a year since this plan was inaugurated, but Miss Moore reports that, besides 300 Bibles, 800 other good books have been placed in homes where mothers have taken the pledge, and some fifty of these mothers have received certificates testifying to the faithful discharge of the requirements during the first year.

As soon as these people learn to read Satan is on hand with pernicious literature. This work in homes gives a blessed opportunity to supplant these designs with food instead of poison.

Time does not allow many details concerning the multiplied phases of this work in homes, which we believe is doing more, as far as it is prosecuted, than any other one thing to stimulate these people physically, intellectually, morally and religiously. Being fundamental work it contributes to the success of every other line of effort. It includes instruction in proper ventilation, selection and preparation of wholesome food, economical uses of money, care of sick, improvement of mind, refinement of manners, and the cultivation of spiritual graces, all on a practical and Christian foundation. Abundant opportunity is afforded for the inculcation of temperance principles, for the promotion of social purity, for leading the people to help themselves, and creating such sentiment in favor of education and religion as is annually sending thousands of children and youth into schools, and even leading to the organization and support of schools and churches and the building of school and meeting-houses. Suffer a single illustration:

A Christian woman visited in the Indian Territory a settlement of negroes appropriately named Sodom.

Ignorance, poverty and immorality held high carnival. Quietly she began her work, and for weeks she continued to visit the loathsome cabins, intent on establishing friendly relations between herself and the inmates. By and by she had so won her way that she began to ask, in one hut after another, "Do your children go to school?" "No, honey." "Why not?" "Is n't no school." "Why not?" "We 's too poor, honey." "Do you use snuff?" "Yes, honey." "Do you use tobacco?" "Yes, honey." "Do you drink beer?" "Yes, honey." "What does your snuff cost? Your tobacco? your beer? Do you not see that you pay a great deal more for these harmful things than it would cost you to pay your share of a teacher's salary and educate your children? Which do you love best: snuff, tobacco and beer, or your little ones? Can you give up these harmful things for the sake of your children?" Well, they did—at least, some of them did—and the town set apart an old cabin for a school-house, and secured a colored teacher from a Christian boarding-school not far away. In less than a year the men hauled lumber and erected a new board school-house which served also as a meeting-house; the women began to clean up their cabins, and in some little glass windows were put, and finally the people became ashamed of the name of their town and changed it, so that now, if you should visit the place where old Sodom grovelled, you would find the progressive little settlement, Pleasant Grove, with its school, its church and its greatly improved homes and people. Note how many points there are in this single incident illustrating the value of house-to-house work. Perhaps here, rather than farther on, we may mention the importance of

special work for and with children in addition to that accomplished in the home, and, not having time for all that has been attempted, we make special mention of

INDUSTRIAL SCHOOLS.

In so doing we now refer not so much to the well-equipped schools, carried on in a few places on a large scale, as to such schools as may be organized, without expense for rent or building, in any place where there is a properly qualified woman to take charge; schools in which the children may be gathered for two hours each week in the church, school-house, or some home, and taught the nobility of labor, and the importance of doing conscientiously and thoroughly whatever task is assigned. It is not so much what they do as how and in what spirit they do it. Such work is given them as is practicable and economical. The girls are taught all kinds of sewing, from the overhanding of patchwork through the successive grades of plain and ornamental needlework, while the hands of the boys are kept busy with any employment adapted to their tastes and possible under the circumstances. For tiny ones the kindergarten occupations furnish many suggestions. The kitchen garden idea is also valuable. The text enforced over and over again is "He that is faithful in that which is least is faithful also in much."

Is industry the only thing taught in these schools? Far from it. These weekly gatherings of children give abundant opportunity for lessons in cleanliness of body, neatness in dress, courtesy in conduct, purity in morals and duty towards God and humanity. The children carry many lessons into their homes. A prominent white citizen in a southern city said to the leader of one of

these schools, "I can always tell the children who go to your Industrial school; they have cleaner and brighter faces, their clothing is neater, their tones gentler, their conversation purer, and their conduct better than that of children who have not been under such influence."

Already a number who, ten, twelve and fifteen years ago were in these Industrial schools, have grown to manhood and womanhood. Many have homes of their own and many are ranking as excellent servants and artizans. Out of these schools have also come teachers, ministers and missionaries. One worker says, "The best and most reliable teachers in my Industrial schools are those who entered as pupils."

One organization of Christian women has inaugurated and made a very successful beginning in a system of Industrial and model Homes which are established generally in connection with the church schools, and furnish instruction in all departments of housekeeping, dressmaking, plain sewing, cooking, gardening, etc. In these schools it is the rule that girls shall spend their senior year in the Home. The spiritual side of the work is reported as very encouraging.

Is it Judge Tourgee who makes the spelling-book the prime factor in the elevation of the negro? We amend his motion by adding the Bible, and placing it first. The old-time negro had no use for the Bible. One woman said to a visitor, "No, I can't read and do n't want to. I do n't need to read the Bible. I 's got the sperit, and it teaches me not to put my light under a bushel, nor under a peck neither. People as has head-religion gets along well enough for a time, but when they dies they gets left."

Nevertheless, "The entrance of God's word giveth

light; it giveth understanding to the simple," and we are glad to quote from a letter written recently by one of these enlightened colored women, who lives in a town where a Christian white missionary has for years met a class of colored women every morning for Bible study, instruction in personal duties, and prayers. She says, "My people used to say 'De Bible no 'count. We done got de sperit; de letter killeth but de sperit giveth light.' Now many of these same women love the Bible, and would rather die than give up reading it."

Recognizing the importance of this study, scores of

BIBLE BANDS,

whose members meet for special study, supplement the work done in the homes, and are open to both sexes. Many ministers attend, and testify to receiving much help in interpreting and teaching the Word. "It is astonishing," writes one missionary, "how preachers pick up and assimilate truths taught, and often preach them in our presence almost verbatim, with great impressiveness and serene unconsciousness."

A prominent educated colored pastor and editor in Memphis, referring to the effect of this work on that city, says, "The quietude that now prevails, compared with former times, is remarkable. Many minds that had gone wild over Baal-worship have been settled, and the people are thinking better and living better." Another pastor testifies, "There has been quite a revolution in my church since these sisters have been at work. My people now bring their Bibles to church and know how to find the text." It is from these Bible Bands that the majority of workers in Industrial, Mission,

Sunday and Temperance schools are recruited, and from them also come most of the selected ones who form the local training-classes, of which we shall speak later. At a recent quarterly meeting of Bible Bands in one city two hundred colored women were in attendance. These women are active in their own churches and contribute also to home and foreign missions.

Remember, "like mother, like child;" and the children of to-day are the men and women of to-morrow. A people built upon a Bible foundation cannot but be a good people.

Another effective means of helping the women, and through them the race, is the

WOMEN'S OR MOTHERS' MEETING.

Here experiences are related, plans discussed, perplexities stated and encouragements reported under intelligent Christian leadership. Bible study and prayer are notable features. Sometimes a mother walks several miles with a baby in her arms to be present. One of these women prayed, "Lord, when we measure ourselves by thy Word we come short in every part. What shall we do?" Was there not an answer in the testimony of another woman, who said, "Before I learned to live by my Bible my religion was like a fire of shavings, all ablaze one day and all out the next; but now I've settled down to a steady fire of solid, live-oak coals"?

TRAINING-CLASSES

for Christian workers next claim our attention. These classes are composed of women who can give more or less time to personal work outside of their own homes

in the neighborhoods in which they live. They are carefully instructed in Bible truths and how to apply them, and are then sent out to communicate what they have received. One consecrated leader in such work says, "Through my women's meetings during the past eight weeks I have reached not less than one thousand persons with a Bible lesson occupying weekly one hour." In her training-class she imparted truth each week to twenty earnest women who, with their Bibles, visit as they have time the homes of their less favored and more ignorant sisters.

In one city where there are twenty-two Industrial Schools nineteen are conducted by women belonging to one of these training-classes which enrolls thirty-five members. These women, besides visiting in homes and teaching in Industrial Schools, organize and teach neighborhood Sunday-schools, held often in their own little homes, for neglected children whom they gather from the streets, visit hospitals, asylums, poorhouses and jails, carrying papers and tracts and a gospel message of salvation. Many of these women work hard to earn a living for their families, and yet so great is their desire for the uplifting of the race that they find time for this ministry of help and hope.

One sister, whose years number sixty-five and who had learned to read the Bible after she had passed sixty, said, "I depend upon the Bible for my soul as I do upon food for my body, and I want to help *a little*. I saw some children running wild, and I said, 'They are *little* things; I will help them.' I visited the cabins on the plantation and invited the people to send their children to my home on Sunday. At first five came, but now forty-five; and I have them come also

on Saturday, because I cannot teach them enough on Sunday. Sisters, look around for the *little* things, and keep doing them."

The idea of special training for native workers originated with Joanna P. Moore, whose name has been previously mentioned, and who for thirty years has devoted herself heroically to the cause of the higher emancipation of the colored race from the thralldom of ignorance and error. The mustard-seed is already growing into tree-like proportions, and besides her own Training-school for Women at Little Rock and a growing number of local classes in other places, the women of the Baptist denomination are sustaining a missionary training department in connection with Shaw University, Raleigh, N. C., and another in connection with Spelman Seminary, Atlanta, Ga.

The local classes are designed for women who cannot leave their homes, but who are capable of rendering service in their own churches and communities. The departments at Shaw and Spelman are designed for the training of specially qualified, educated colored women for missionary work among their own people in this land or in Africa.

IN CONCLUSION.

We have called attention to a few facts showing some phases of work by means of which woman is trying to assist in the physical, intellectual and spiritual uplifting of the American negro, and as a consequence in the Christian and republican solution of the race problem as far as it concerns him. We quote some testimony of workers showing encouragement. Says one:

"I see a steady progress all along the line. In

the country there is a wonderful uprising of women awaking as out of sleep. A large number of them are now engaged in more or less work in and near their own homes; but all feel the need of training." Another: "Among the older people we notice a much deeper interest in children and youth, more desire that good instruction be provided for them, and a willingness to arrange the church services so as to give them a time and place for their meetings and Bible readings. It used to be common to hear the old folks grumble about 'children getting in their way at church,' but now they bring them. Quite a number who were children when we came are now willing and able to be our helpers."

One very successful worker in Tennessee, herself an educated and refined negro, among other encouragements speaks of the growing recognition given to the colored women by their white sisters, and refers to their attendance at some of the meetings, their evident interest, words of sympathy and acts of kindness, and says, "I believe the key-note has been struck that will eventually harmonize the terrible disturbance that Satan and sin have made in our land. That key-note is found in the effort now put forth to *Christianize the homes of our people, and lay upon those who are helped the responsibility to help others.* As I go among my people I teach, with application to the race question, the 12th chapter of Romans, emphasizing the 14th verse: 'Bless them which persecute you, bless, and curse not.'"

Had we time we would speak of some notable meetings well attended and well conducted, conventions composed of and presided over by colored women,

who have been reached and trained in the way described. We must crave a moment's indulgence to refer to a Mothers' Conference recently held in the city of Little Rock, Ark., in which were discussed ably and effectively a number of topics relating to the homes, especially the duties and responsibilities of wives and mothers. The invitation was sent to women representing all denominations, stating that a great battle was to be fought, not between Methodists and Baptists, but between good homes and bad homes, between the influences that degrade and destroy homes and those that purify and elevate them. Among the questions discussed we enumerate the following:

1. The necessity of the mother being a pattern to her children in temper, conversation and dress.

2. The importance of mothers improving themselves physically, mentally and morally for the sake of their children.

3. At what age should obedience be enforced?

4. Can children be taught manners and morals in their plays? If so, should not parents give careful attention to the plays in which their children engage?

5. Discussion of right and wrong methods of punishment.

6. Temperance being self-control in the matter of appetites and passions, how are children taught intemperance when very young?

7. What is the proper dress, and food, and amount of sleep for children at given ages?

8. How can a Fireside School be maintained in every home, and how can the necessary books be obtained?

9. How do some of our present plans for raising

money for the Lord's cause teach our children boldness, vanity, pride, selfishness and self-gratification?

10. Discussion of methods by which money could be raised so as to teach the children self-denial, modesty, reverence for God and a love for the cause of Christ.

Last, but not least, in many parts of the south, where such work as we have described has been wisely carried on, we note a slow but hopeful breaking down of foolish and wicked race prejudice, and in some places white women in good standing in society and the church are not only laying their hands to the work, but in so doing are asking for the assistance of formerly ostracized missionaries. The breach is not wide, but a crack is appearing in the wall. Words of commendation are growing more frequent as the work is becoming better understood. Said one lady to a missionary, "The more I see of your work the better I like it." Another, "Can you not attend our W. C. T. U. regularly? You came once last year, and ever since I have been investigating your noble work. The more I see of it the more I am convinced it is just what our colored people need;" and still another, "You do not know me, but I know of your work, and wish that my own little girl could be under such instruction."

We have not theorized, but have stated facts. What do you think of such work? Is it not womanly? Is it not Christian? Is it not appropriate? Is it not practical? Is it not effective? Why, then, not do more of it? As we sweep our eye over the nearly eight millions of colored people in our land, the great majority of whom are waiting for just such help, and then look upon the few scattered helpers, we recall the

announcement of the negro minister in Texas: "We are celebrating the centennial of *moderate missions*." A woman was observed laying a paper pattern, now this way and now that way, on a piece of cloth, while her face showed a distressed perplexity which she thus explained: "I want to cut two garments but have only cloth enough for one." Dear women of the Christian church, a great work lies before you; will you see to it that the material for its accomplishment is commensurate to the need? Every boy saved becomes a saved man; every girl saved becomes a saved woman; every woman taught becomes directly or indirectly a teacher; every home transformed becomes a centre of light and beneficent influence. Lift up the women and you lift up the race. Save the home and you save the nation. Christianize and rightly educate the people, white and black, and you settle the race problem once for all as Jesus Christ would have it settled. Can we better close this paper than with the prayer of the Afro-American brother, "Lord, link and tie us together by one bond of Christian qualification"? Then indeed shall we be the nation whom righteousness exalteth, the happy people whose God is the Lord.

WOMAN AND MEDICAL MISSIONS.

IMPORTANCE OF MEDICAL MISSIONS.

BY ISABELLA BIRD BISHOP.

It is as a traveller that I am asked to address this audience, and as one who has been converted from indifferentism to the duty and importance of missionary effort by seeing in the Foreign Mission field the work and influence of the consecrated lives of Christian men and women, many of them citizens of your great republic. In four years and a half of Asiatic travelling, during most of which time I have lived among the people with an interpreter, I have learned of the sore needs of the unchristianized world, with its sorrows and its sins.

Here and in Britain those who stay at home and help missions naturally dwell more on the work done; to me it is the work undone which bulks appallingly: the ten hundred and thirty millions without Christ nearly nineteen centuries after his birth, and the awful fact that, in spite of the increased activity of the church, heathenism has so gained upon our efforts that, while something under four millions of persons have received baptism on making a Christian profession within this century, the natural increase of the world's non-Christian population has been two hundred millions in the same time. It may be said that "the times of this ignorance God winked at," when our knowledge was

but of the fringe of heathendom; but in our age, when travellers have scarcely left any region untouched, and Geographical, Ethnographical and Anthropological societies bring the knowledge of "Dark Continents" and the condition of their peoples to our very doors, apathy or half-heartedness is without excuse, and our responsibility is vastly increased by our enlightenment.

On no point is our modern information more explicit than on the amount of suffering which is everywhere the result of native methods of medical treatment, and in a little more than half a century the church, waking up at last to see that in order to do her Lord's work she must adopt her Lord's methods, has increased the number of her medical missionaries from ten to 359, seventy-four of whom are women, all pledged to obedience to the Master's double command, "Heal the sick and preach the gospel." But what are they among so many?

We are all painfully aware of what sickness means among ourselves: the physical suffering, the torturing anxieties, the upsetting of plans, the incapacity for bread-winning, the day and night watching, the ups and downs of hope, and ofttimes its slow and anguished abandonment, and much besides. But we also know what it is to have at command the skill, kindness and devoted attention of the most generous of professions, with every expedient for alleviating suffering which modern science has devised. We know how everything which can tempt the appetite or give even temporary ease is procured at any cost. We know the patient self-sacrifice of friends and relations, the tender touch, the sympathetic tones, the ransacking for our benefit of all the sources of comfort and interest, and the skill and expe-

dients of that modern blessing, the trained nurse. Among us the sick person becomes temporarily royal and the sick-room sacred ground. Every voice and footfall is hushed, knockers and bells are muffled, ordinary occupations are modified or suspended; the patient is the pivot on which for the time the household revolves, and all that is choice or beautiful finds its way to the sick-room. With all the sorrow and suffering of illness among us it is often a time of singular revelations of depths of tenderness previously undreamed of—of beauties of self-denial in commonplace characters hitherto unsuspected, and of abounding kind-heartedness among many who were formerly strangers. And to the credit of the Christianity which has enlightened us it must be added that our noble medical charities are open, like the Great Physician's compassion, "without money and without price" to the lonely and outcast poor, and that those who from various circumstances cannot be cared for in their own homes receive in our magnificently equipped hospitals every attention which it is in the power of our best physicians and nurses to bestow.

Above all, the pious ministrations of ministers and Christian friends soothe and strengthen the spirit; a peace which passeth understanding possesses the believer's soul, and when human help is vain the rod and staff of the Good Shepherd are at hand amid the swellings of Jordan, and the Saviour's voice, speaking of life and resurrection, is heard above the footfall of the king of terrors as the soul passes unharmed unto Him who hath abolished death and brought life and immortality to light through his gospel.

But what does illness usually mean in non-Chris-

tian lands? We must remember that throughout the greater part of the heathen world illness is believed to be the work of demons, or, more correctly, a form of demoniacal possession, and a sick person is an object of loathing as well as of fear. The house is regarded as polluted by his presence. In many lands he is removed to an out-building, where he is supplied once a day with food and water, and he is shunned by his nearest relations. If his healing is desired the doctors and priests are summoned, gongs and drums are beaten, fires are lighted as the centres of diabolical dances accompanied by frenzied chants, incantations and exorcisms are resorted to, the stomach of the patient is beaten with clubs to drive out the supposed demon, he is subjected to untellable tortures, and often, when the malady becomes chronic or is severely infectious, he is carried to a mountain top or river bank, supplied with a little food and water, and left to die alone.

In the case of women, and especially of the secluded women, the barbarities inflicted by those who profess to attend them in sickness cannot be related in such an audience. It is enough to say that native midwifery abounds in ignorant and brutal customs which in thousands of cases produce life-long suffering and, in many, fatal results. It is not unusual in polygamous households for discarded or uncared-for wives to bribe the midwife to inflict such an injury upon the favorite wife as shall render her incapable for further child-bearing.

In Farther India, and even in India, it is usual for midwives to jump upon the abdomen of the mother in her agony, or to put a plank across it and jump on the ends of the plank, in order to accelerate the processes of nature; and in one of your own mission hospitals in

Northern India which I visited I saw, among nine patients, five who were suffering from severe abscesses and internal injuries produced by the fracture of one or more of the false ribs under this barbarous treatment. And thus, in aggravated agony, the curse of Eden is fulfilled upon the child-mothers of the East. It is customary in many parts to place a mother after childbirth, without clothing, in front of a hot fire until the skin of the abdomen is covered with severe blisters, after which she is plunged into cold water.

In Africa, as is well known, the "witch doctor" not only inflicts horrible barbarities upon the sick and infinite wrongs upon the innocent, but it is less well known that in comparatively civilized Asia the native systems of medicine are usually mixed up with witchcraft, astrology and demonology, and are compounds of empiricism, superstition and ignorance, and nowhere more so than in China. I by no means intend to say that there are no efficacious remedies in the hands of the native doctors, or that their methods are always intentionally barbarous. Much of the barbarity is the result of gross ignorance and superstition. I will give a few of some of the milder and simpler forms of treatment which have come under my own observation:

In rheumatism, sewing a patient up in the skin of a newly-killed sheep, and walking him about in the hot sun till it stiffens upon him.

For deafness, drinking warm blood taken from a vein at the back of a man's ear; or placing the patient on the ground at the feet of an operator raised considerably above him, who lifts him up nine times by his ears, which are frequently torn off during the process;

or piercing the drum of the ear, which usually produces complete deafness.

Wounds are constantly stuffed with cayenne pepper, and the skin is drawn over it by stitches of twine.

Severe rheumatism in the ankles is often treated by cutting open the back of the heel, scraping away the flesh to the bone, filling the cavity with cayenne pepper, and stitching the skin over it; gangrene and death frequently resulting.

The supposition being that illness is the work of demons, the doctors, for a large fee, will provide a lock of the hair of the demon that has wrought the ill. They slash the patient's skin, remove a piece of flesh, insert the hair into the cavity, and stitch the skin over it. Inflammation and suppuration occur, the flesh breaks away from the stitches, and the process is repeated, till in many cases the patient's strength and purse become exhausted and he dies.

External tumors are strangled by tying round their base human hairs of unusual length and strength, mortification and death frequently resulting.

Fractures are placed in splints of rough, unpadded bark, and are tied up with coarse string so tightly that blisters, severe wounds, and mortification frequently occur.

In delirium from fever, which is regarded as one of the worst forms of demoniacal possession, the sufferer is, in some regions, placed in an out-house and chained hand and foot to a stone block. Would that this audience could realize something of the miseries endured by the heathen from malarial fever alone, where the patients are untended in their misery, which is fabulously augmented by the ignorance and cruel remedies

(so-called) of native medicine! From malarial fever alone 437,000 natives died in 1888 in the Punjab, a mass of suffering terrible to think of.

In China it is customary to "let out" as they say, pain in the head by piercing the eye-ball or drum of the ear, treatment which often produces deafness or blindness. For some maladies the eating and drinking by parents of the excreta of their own offspring is prescribed—in others those of a sacred animal; and I cannot horrify you by details of the nature of the poultices and lotions which are applied in eye diseases. In one of the most elaborately civilized of Eastern countries, in many cases, when a father is seriously ill, the doctor, using incantations, cuts a piece of flesh from the son's arm, cooks it with magical ceremonies, and the patient eats it as an efficacious cure for his malady.

In the same country the following is not an unusual prescription for certain painful but slight ailments: 10 Spanish flies; 3 centipeds; 10 silk worms; 10 scorpions. To be pounded together and taken at once. This appalling dose brings on severe inflammation, which in the cases which have come under the notice of the medical missionary have always ended fatally. The Hakims of the same nation profess to cure rheumatism, which seems to be a world-wide affliction, by sticking the body of the patient over with large needles having tow dipped in oil round their heads. This is set fire to and forms a sort of cautery, producing wounds which are aggravated by the insertion of what are called "medicinal nails," composed of corrosive sublimate, arsenic and salt cooked up with mucilage. The resulting wounds are often very severe, and the profuse discharge saps the strength and sometimes destroys the

lives of patients. Such are among the remedies prevailing not among savages, but among races whose civilization is much older and more elaborate than our own.

In all countries a belief in the efficacy of certain idols, shrines, stones, trees or waters prevails, and no Buddhist, Hindoo or Moslem would spend an hour of the day or night without a charm, amulet, or talisman, purchased from the priests, round his neck or arm, with the object of warding off sickness. The shrines of the medicine gods of all nations are sure of votaries and offerings, and even in modern Japan the red lacquer medicine-god Binzuru is universally resorted to by and for the sick, the method of invocation consisting in rubbing with the finger that part of the idol's person which corresponds to the affected part of the patient.

Of the sanitary and antiseptic precautions required in sickness these people have no knowledge, and their wounds, whether natural or artificial, are in the hot weather alive with maggots. The alleviations which in Christian countries mitigate the sufferings of the dying are unknown to them, and they regard death as the triumph of the supposed demon. Amidst beating of gongs, drummings, shoutings and incantations, with their dying thirst unassuaged, and with their nostrils plugged with a mixture of aromatic herbs and clay, or with the mud of sacred streams, our heathen brethren and sisters are passing in an unending, ghastly, reproachful procession into Christless graves at the rate of forty-three millions a year. Ghastliest and most solemn thought, that for every minute in which we have been assembled here eighty-three Christless souls from death-beds such as these have passed into the presence of their Judge—and ours!

Their physical woes justly move us, but their Christlessness and hopelessness have an infinity of piteousness. Over their sick-beds no divine Comforter broods; no revelation of the fatherhood of God or the brotherhood of Christ has reached them, or one glimmer of that light which He who is the resurrection and the life has shed on the future of the human spirit. Where are our agonizing prayers, where is our heart-brokenness, where our great personal self-denials for the heathen? "Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain," groans the prophet Jeremiah. When St. Paul wrote of those "whose end is destruction" it was on a page blotted with his tears; and when He who alone knows what destruction is, beheld the city which was to reject him, his tears flowed over its self-chosen doom.

Nearly all doors are now open to the medical missionary. Who of you will enter in, my Christian sisters? The person of the Hakim is everywhere sacred. It is the glorious work of the missionary physician to overthrow those barbarous systems of medical treatment to which I have briefly alluded, and to substitute for them the scientific methods, the skill and the suavities of European medicine, as well as to inculcate tenderness for suffering and reverence for human life. To our medical sisters is the special honor given to enter the domestic Bastiles of the East with healing and light, and to make an end by their skilled and beneficent methods of the barbarous practices of native midwifery, and of the many remediable sufferings of their own sex.

But it is as the missionary physician, "the Hakim in Christ's likeness," "the Hakim with the Bible," that

the medical missionary follows in his Master's footsteps. He must subvert worse systems even than those of the native treatment of diseases. In the dispensary, the home, and especially in the hospital, he has opportunities which fall to the lot of no other of awaking a sense of the disease of sin—of sin which cannot be atoned for by penances, pilgrimages, or gifts, or washed away by ceremonial ablutions, and gently opening the blind eyes to the love and atonement of Him whose servant he is. In Moslem and Buddhist lands the evangelistic missionary is unsought, unwelcomed, shunned. He must create his work by slow and persevering toil, and at the best he rarely reaches the undercurrents of the thought and life of the people among whom he dwells. In the case of the medical missionary the work seeks him, claims him, pursues him, absorbs him. Crowds compelled by the grip of pain throng round him, and as soon as his stammering tongue can speak of Jesus his audience is ready to listen. Without effort he learns the inner lives, the religious ideas, the superstitions, the social difficulties, the criticisms on Christianity, the pressure of circumstances, the ignorance and the cravings of all classes, and some, at least, of those who have learned to love and trust the servant are won to love and trust the Master.

In a survey of many mission fields,. and of vast, unevangelized regions, specially in Asia, where Christianity comes into contact with Islam and the higher philosophical, non-Christian systems, I have come to think that the multiplication of male and female medical missionaries is the most important work in connection with missions which lies before the church, as well as the most blessed form of missionary effort to which

young men and women who are consecrated to foreign service can aspire.

Bodily suffering and spiritual blindness are calling with an exceedingly bitter cry for the healing life-work of consecrated men and women, but the need can be met by the consecrated alone. For the half-hearted, the indolent, the selfish, the doubting, and the unloving there is no call and no room. There must be "double qualifications"—intense love to Christ, and intense love for those for whom he died. In conclusion, I desire to emphasize my unqualified testimony to the value and power of medical missions. To my thinking none follow more closely in the Master's footprints than the medical missionary, and in no work are the higher teachings of Christianity more legible and easily recognized. The true missionary-doctor witnesses by his life-work to Christ the Healer, and is an epistle of Christ, translating Christ's love and teaching into object-lessons which all can understand. Once again the lame walk, the deaf hear, the blind see, to the poor the gospel is preached, and if the lepers are not cleansed the miseries of their condition are greatly mitigated. In looking back upon medical missions in different parts of the world I cannot recall one, where the physician was truly "a Hakim in Christ's likeness," which was not healing, helping, blessing; making an end of much of the cruelty which proceeds from ignorance, softening prejudices against Christianity, opening closed doors for the Gospel, and while pointing to the cross which is elevated for "the healing of the nations" telling in every work of love and of consecrated skill of the infinit compassion of him who came "not to destroy men's lives, but to save them."

WOMAN'S MEDICAL WORK IN MISSIONS.

BY MRS. J. T. GRACEY.

On the 3d of November, 1869, the first medical missionary woman sailed from New York for the continent of Asia. She was a native of the State of New York and a graduate of the Woman's Medical College of Philadelphia. She reached her field of labor in North India, January, 1870. She enjoyed the honorable distinction not only of being the pioneer woman physician in India, but the first woman physician ever sent out by any missionary society into any part of the non-Christian world.

Dr. Swain was the forerunner of a company of women destined in a new manner to prepare the way of the Lord, in opening the homes and hearts of heathendom. She stepped out to inaugurate one of the most important humane efforts of this century, aye, of any century. In this, as in all great reforms, the Christian Church led the way. The story of woman's misery and suffering had been wafted across the sea, and the heart of Christian womanhood in America had been deeply touched as we were informed that within the walls of palace and hut were women, titled and untitled, some glistening with gems, others without any of life's comforts, child-wife and child-widow, pampered queen and hungry daughter, proud mother and childless wife, who in hours of sickness and suffering, and in time of maternity, were without

proper medical care; or, if any attention was given, it was by ignorant practitioners who judged their symptoms from hearsay, and who knew little or nothing of the anatomy or physiology of the human body. The inexorable laws of caste and custom doomed their miserable victims to death rather than admit a physician within the precincts of their guarded seclusion, and thus hundreds, and even thousands, were left to suffer, linger and die as the beast dieth. It became apparent that only women could meet this great emergency, and it was providential that the battle for the medical education of women had been fought out, quite apart from the special claims of missions, so that when the claims came to be recognized a few were ready to respond.

The American woman has had this and many other battles to fight in the way of reforms. In the forefront of this great pioneer work stands the name of that noble woman, Sarah J. Hale, of Philadelphia. It was she who thought out and urged upon the churches the pressing necessity for sending medical women to mission fields. She wrote editorials on the subject of woman's medical work, for Godey's Lady's Book, of which she was then editor, and also communicated with eminent clergymen on the subject, many of whom expressed their sympathy with the movement. Two young women offered themselves for the work, but the time had not yet come. Mrs. Hale in her plans was in advance of the sentiment of the time, and it was a sad disappointment to her to realize this. But she lived to see her cherished plans executed some twenty years afterwards, and well does the writer remember spending a morning in her library and hear-

ing this story from her own lips, and her expressions of delight that her purposes were about to be realized by the appointment of Dr. Swain to India.

Turning from this initiatory movement, let us take a glance at the initiatory movement in the foreign field. The first effort in the direction of training native women in medicine was made by Dr. J. L. Humphrey, a medical missionary of the Methodist Episcopal Church stationed in Nainee Tal, India. In 1867 he began delivering medical lectures to a class of young women who had received some education in the Girls' Orphanage at Bareilly. A liberal minded Hindoo, familiar with the condition of his countrywomen, knowing something of the suffering that ensued from malpractice of the ignorant, superstitious native midwives and the hopeless agony of women stricken down by disease, proposed to Dr. Humphrey to furnish half the necessary funds, to develop what seemed to him a very necessary work, if some help could be obtained from the Government. Application was made but finally withdrawn. The time had not fully come for that either: the Government could not see the necessity. But the missionary did, and so a class was formed, the first of its kind in the East, in Nainee Tal, May, 1869, consisting of nine women. Was it possible for Hindoo women, so long oppressed and downtrodden, without school, or college, or other educational advantage, to comprehend the science of medicine? Let the facts answer. At the close of a two years' course of study four of these women, after examination before a board of English physicians—one of them the Inspector General of hospitals—were given certificates for the treatment of all ordinary diseases. The victory was

won once for all. That certificate meant more for India and for the world of heathen women than the holders themselves thought or could comprehend. It meant a revolution of ideas, plans and practices, a blow at superstitions hoary with age, and to religious systems long opposed to the benevolent spirit of Christianity.

It was just at this period that Dr. Swain arrived in India. Those who were watching the movement at home wondered if the doors so long barred would open to the touch of a stranger, and the prejudices of ages give way to the ministrations of a woman of another nationality. She at once commenced her work by establishing a dispensary and forming a medical class, consisting of fourteen girls, and was called at once to visit women and children of all classes of society, treating in her first few weeks one hundred and eight patients.

Next came the necessity for a hospital, which was met by the generosity of a native Mohammedan prince, by the gift of a property worth some $15,000. Repairs were made on the house, and on January 1, 1874, this first hospital for the women of the Orient was open and ready to receive patients. Auspicious day! Like doves to the windows the women flocked to the hospital and dispensary, Hindoos, Mohammedans and Christians. Cards were printed in three different languages, bearing a verse of the blessed Bible, so that every patient received with her prescription some word about the great Healer of souls. The women were captured. "May I not come here and stay awhile every year even if I am not sick?" said one of the patients. "Let me stay," said another, "for I

would like to walk out in this beautiful garden; I cannot walk out at home, for my friends say I am very bad if I do." The work thus auspiciously inaugurated commanded the attention of other missionary societies, and the trained physician soon became a necessity in every well-equipped mission in India.

The experience of missionaries in China was identical with that of their fellow-workers in India. The importunate cry came for medical workers from that old empire, and the women of Methodism, who had inaugurated this movement in India, were able to do the same for China. Dr. Combs, a resident of Philadelphia, and graduate of the Woman's College in that city, was selected, and reaching Peking, the capital, in the fall of 1873, opened the first hospital for women in 1875. The story is familiar to all conversant with missionary work, how Dr. Howard, a graduate of Ann Arbor, who had joined Dr. Combs, was called from Peking to Tientsin to attend Lady Li, wife of China's prime minister, and how it resulted in opening official doors to the missionary and physician. No restraint was put on Christian work, and Lady Li contributed liberally toward the expenses of establishing a woman's hospital.

It was a suggestive fact that one of the finest heathen temples in the city was devoted to distinctively Christian medical work. Dr. Howard was called to attend the mother of Li Hung Chang, an aged woman, who died and left $1,000 for Dr. Howard's work: the first bequest of a Chinese woman to Christian benevolence. We cannot trace the history of this movement in China further than to say that it seemed to meet a great need, and the woman physician is

found to-day in many of the large cities of the empire, winning the hearts of Chinese women by the irresistible arguments of personal kindness and skilful medical treatment. The dispensary and hospital, or its equivalent, a woman's ward, became a necessity, and these are found wherever the medical missionary is found. Some of these have been endowed by a single person: as the Isabella Fisher Hospital in Tientsin, 1881, by a Baltimore woman, by the gift of $5,000; the Woman's Pavilion in Peking, by an Albany woman, by donating $3,000; the hospital of the Union Missionary Society at Shanghai, where land, building, furnishing, instruments, and the salary of a physician and nurse for some years were provided for at an expense of $35,000 by the munificence of Mrs. Margaret Williamson of New York, for whom the hospital is named. Others are supported by societies, such as the one in Canton, and the Woolston Memorial in Foochow. The United States may exclude the Chinese from her borders, and the Chinese may send all Americans out of their country, but above and beyond all political complications these hospitals will stand as monuments of the love and devotion of American Christian women for Chinese women.

No more convincing proof of the divine origin and truth of our religion can be given than these benevolent institutions everywhere established throughout the heathen world.

Medical work was the key that first opened Korea to the entrance of the gospel. Koreans have said that "even stone, wood and animals have had their feelings aroused" by the benefits of medical missions in their country. Koreans follow their own sweet will in

taking medicine, on the principle that if a little medicine is good, taken three or four times a day, then how much better to take the entire bottle-full in half the allotted time, or all at once! The Presbyterian Church sent the first medical woman to Korea, who had the post of physician to the queen. She reached Seoul in 1886. A representative of the Woman's Foreign Missionary Society of the Methodist Episcopal Church followed in 1887, and soon in that old hermit nation a woman's hospital was erected. As soon as the king heard that such a building had been opened for the relief of the suffering women of his country he showed his appreciation by sending through his foreign office a name painted in royal colors to be hung on the gate, so that all persons would know the institution had the king's hearty approval.

As the women of Japan are not secluded, and are accessible to the ordinary physician, there is not the same need for the woman physician as in some other nations. In Kyoto a hospital and training-school for nurses constitute a branch of the Doshisha University. An American woman is at the head of this training-school. There are throughout the world 360 medical missionaries, of whom 80 are women. These medical women are now to be found in Turkey, China, India, Burmah, Ceylon, Korea, Persia, Egypt, Syria, Japan, Micronesia, and Africa, representing the following missionary societies: Woman's Board, Presbyterian, Methodist Episcopal, Baptist, Methodist Episcopal Church South, Woman's Union, Protestant Episcopal, Lutheran, Southern Presbyterian, Seventh Day Baptist, United Brethren, Friends, Cumberland Presbyterian, Presbyterian Church of Canada, Presbyterian Church of Ire-

land, Wesleyan, Church of England, Free Church of Scotland, Zenana Bible and Medical Missionary Society of London, British Syrian Mission, and Society for the Propagation of the Gospel. The Presbyterian Church (North) has the largest number in the field: 10 in China, 1 in Japan, 2 in Korea, 3 in India, 4 in Persia, and 1 in Syria—making 21.

Miss Eddy, of this Society, daughter of a Syrian missionary, having graduated last spring at the New York College, has spent several years in fitting herself for medical work among the women of Syria. She is the first woman to take the complete course of study under Dr. Herman Knapp, the celebrated oculist, and is the first medical woman in that field.

Dr. Mary Bradford, of Persia, also connected with the Presbyterian Church, has had a remarkable record. During the past year she stood heroically at her post in the midst of cholera epidemic. All Europeans had fled from the city; hotels, banks and telegraph-offices were closed; but the American lady doctor remained. The Armenian Khalifa, or archbishop, who had been an inveterate enemy of missionaries, opposing their work and denouncing them everywhere, was taken sick with the cholera and sent for the missionary doctor. Miss Bradford did not hesitate for a moment. She magnanimously forgot the man's previous animosity and hastened to his bedside. She succeeded in arresting the disease. Her skill and care are given equally to the wife of the Shah and to the poorest peasant woman.

The Woman's Board has eight physicians, located as follows: 2 in Japan, 1 in India — Dr. Root, who in one year treated over 19,000 cases—and another

under appointment for India; 1 in China and another accepted for China, and 2 in Turkey. Two other names not found in the list of missionaries deserve mention: Dr. Caroline Hamilton, a graduate of the New York Medical College, and afterwards an instructor in the institution, is a resident physician in Aintab College, supported by the generosity of a woman in this country. She coöperates in missionary work. Dr. Gurubai Karmarkar, who came from Bombay, graduated from the college in Philadelphia, and after a year at hospital work has returned to India to practise among her countrywomen, and is said to be a good physician and devoted Christian woman. One of the physicians of this Board is occupying a peculiarly isolated outpost, in Kalgan, on the borders of Mongolia; and in addition to these the American Board has one in North China and one in Ceylon.

The Baptist Board has nine medical missionaries: two in India, two in China, five in Burmah. Four of these are under the Western section and five under the Eastern Board.

The Methodist Board has fourteen, located as follows: three in Tientsin, one in Tsunhwa, three in Foochow and one in Chinkiang, China, five in India and one in Seoul, Korea.

These physicians are ministering annually to about half a million of native women.

In England a somewhat different course has been pursued. In the early history of this work women were sent out with only a partial medical training. This led to considerable discussion and the request from missionary societies that only fully qualified physicians be sent. Only in January last a Medical Missionary Con-

ference was held in Bombay at which resolutions were passed emphasizing the fact that every medical missionary should be thoroughly equipped professionally, and, as this work is only a means to an end, the spiritual work should be kept always prominent.

Woman's medical movement in England owes its origin to the efforts of Dr. William Elmslie, the first medical missionary to Kashmir. After spending some years in that country Dr. Elmslie returned to England in 1870 greatly impressed with the importance of securing medical aid for women. He agitated the subject in his public addresses and through the press.

The Indian Female Normal School Society printed a statement, concerning the great needs, which fell into the hands of Miss Fanny J. Butler, who had for some time cherished a desire for medical work. She offered herself and was accepted, and immediately entered the London School of Medicine, just then transferred from Edinburgh. She was the first enrolled student. The second was Miss Jane Waterson, who is now laboring in South Africa, sent out by the Church of Scotland. To Miss Butler belongs the honor of being the first fully qualified English medical woman sent to a foreign field. She was sent to Bhagalpur, where she spent six years, then was transferred to Kashmir, where she gave her life for the women. Mrs. Isabella Bird Bishop, who visited her in her isolated home, says: "Just before the death of Dr. Fanny Butler it was a terrible sight to see the way in which the women pressed upon her at the dispensary door, which was kept by two men outside and another inside. The crush was so great as sometimes to overpower the men and precipitate the women bodily into the consulting room. The evil

odors, the heat, the unsanitary conditions in which Miss Butler did her noble work of healing and telling of the Healer of souls were, I believe, the cause of the sacrifice of her life."

In London, at present, there are twenty-six women, in Edinburgh twenty-two, and in Glasgow eighteen, or sixty-six in all, who are studying medicine for the foreign field; and in the field now, holding full British qualifications, are nineteen women, of whom sixteen are in India, two in China, and one in Korea.

WHAT HAVE BEEN SOME RESULTS OF WOMAN'S MEDICAL WORK?

A Hindoo recently stated one of the results clearly in a conversation with a missionary when he said, "What we dread is the presence of your Christian women, for they are winning our homes, and of your Christian physicians, for they are winning our hearts." Through the humane and Christ-like spirit of this work many are brought under the influence of Christianity.

On the mountains overlooking the Dead Sea is the turbulent, half-rebellious, city of Kerak. A few years ago Mr. Lethaby, an uneducated and poor layman, was sent there. He was abused, threatened, and would have been killed long ago but for his heroic wife, who, although not having a medical education, had knowledge enough to treat simple diseases, and so ingratiated herself with the people that they protect her and her husband where no foreigner, nor even an official of the Turkish Government, would be safe. And there she has labored for body and soul together, cut off from the world, but in direct communication with heaven.

Medical work has been a spur to the higher education of women. It has given woman a higher ideal of life, for every one treated in a hospital learns something of cleanliness and care of the sick, and carries away a treasure of new ideas which cannot fail to bring comfort and health to cheerless homes. This work has also developed the medical and training-school on native soil and given employment for native Christian girls and women.

Admission for female students was asked for in the Indian medical colleges. The universities, led by that of Madras, opened their doors to medical students, who were welcomed and treated with uniform respect by students and professors, native as well as foreign—"a fact," says Bishop Thoburn, "gratefully recorded in view of the very different treatment women have received from Western medical colleges." In the medical school established in 1884 at Agra, an institution belonging to the Government of India but under missionary direction, many women from mission schools have taken a course of medicine and graduated with honor. Interest in this movement so developed that scholarships were offered by missionary societies, and non-Christian municipal boards made appropriations; native princes, also, have promised support, and offered large salaries to women students on condition they would give a number of years to practice in their dominions. Seven-eighths of the students here are Christian women. One of the first to graduate was a Hindoo widow, who passed a fine examination and stood first among the women of her class.

In the history of the Methodist Mission in India a little waif of a girl was picked up and taken to the

Girls' Orphanage in Bareilly. The support of this child was assumed by some friends in New York. With proper care she developed physically, and was put in school, became a bright student, and having finished the prescribed course was selected as one to enter the Agra school as a medical student. She graduated at the head of her class, and was so proficient that her case was noticed by the India secular papers. She was selected to take charge of the woman's department of a Government hospital and has now been in charge about two years, and the English surgeon inspecting her work acknowledged that her hospital was one of the best conducted institutions in Northern India. Could the most sanguine have imagined that in twenty-five years there should be such a revolution in sentiment that a native Christian woman should occupy such a position!

Another result has been the awakening of a desire on the part of women both in China and India to come out from their surroundings, to see something of the great world, that they might secure better advantages. Among this number, Mrs. Josee, a Brahmin woman, broke away from all her associations, social and religious, and came to America. She graduated at the Philadelphia Medical College in 1886, the first Hindoo graduate of a medical college. She returned home and was under appointment by the court of the native State of Kolapore as resident physician in the women's ward of the Albert Edward Hospital: but the rigorous climate of our country had been too severe, and she died on the threshold of what many hoped would be a brilliant career.

Another native of India, Miss Jaganadham, has

recently completed her studies in Scotland with distinguished honors and spent two years in a school of surgery, and has been appointed by the Indian Government as the head of the Woman's Hospital in Bombay.

The first girl brought up by her own parents in all Central and Western China with unbound feet, daughter of a Bible woman, is now a medical student in the University of Ann Arbor, Michigan; and Miss Hu King Eng, of Foochow, daughter of a native clergyman, is about completing her studies in the Philadelphia College, expecting to return to her native country to practise.

Medical work has awakened among wealthy natives a desire to aid it by their contributions. A few years ago a wealthy Parsee in Bombay gave $50,000 to build a hospital for women and children. An Indian woman placed at the disposal of the Government $60,000 for carrying on women's medical work in the Province of Bengal. Another has donated six thousand dollars for the erection of a hospital for women at Balermpore. Other cases might be mentioned.

One of the greatest results has been the development of the National Association for Supplying Female Medical Aid for the Women of India, popularly known as the "Lady Dufferin" movement. There is a touch of romance in the story of its beginnings. In the year 1881 a medical woman from the city of Lucknow was called to Poona to attend the wife of a native prince. The physician remained with her royal patient for several weeks, and through her skill and care the princess recovered. When about to leave the princess requested a private interview, and said, "You are in-

tending to go to England, and I want you to tell the Queen, the prince and princess of Wales and the men and women of England what the women of India suffer when they are sick. Will you promise me?" She then requested the physician to write the message, and write it small, "for" said she, "I want to put it in a locket, and you are to wear it around your neck until you see our great empress, and you are to give it to her yourself; you are not to send it by another." Having suffered herself, and carrying on her burdened heart the suffering of her sisters, she was intensely in earnest that her message should be heeded. Weeks rolled on, and the missionary physician reached England: she had the privilege of an interview with the Queen, and delivered the locket with its precious message. Her Majesty was profoundly impressed, and promised that something should be done, exclaiming, "We had no idea it was as bad as this!" This was just at the time Lord Dufferin was appointed Governor General of India. The Queen had an interview with Lady Dufferin and impressed upon her the importance of making an effort to give medical help to the women. As soon as she reached India she conferred with prominent women as to the advisability of such a scheme and drew up a prospectus, which was translated into several dialects and sent through the country. The appeal was favorably received, and in time the Association was formed. Its object is to provide tuition and medical relief by supplying medical missionaries, trained nurses, and the establishment, under female superintendence, of dispensaries and cottage hospitals for the treatment of women and children. The cause has been espoused with great

enthusiasm, and liberal contributions have been made for its support.

The Association is philanthropic, not missionary, as its employees are pledged not to interfere in any way with the religious beliefs of the patients; but, religiously neutral as it is, it depends largely for its success on Christian women, for only girls that had been educated in the various mission schools were found prepared to avail themselves of the opportunity offered. The funds of this association now amount to nearly half a million of dollars, by means of which one hundred and three well-qualified physicians are kept at work, and about two hundred and forty more are studying medicine in India and England. About half a million women receive help through this agency. Forty-eight hospitals and dispensaries, nine of which are in native states, are supported, and thirteen physicians are in charge.

Another result has been the creation of a sentiment by this work throughout India which has led to the modification of the marriage laws. Such revelations of inhumanity connected with child marriages were brought to light that one of the physicians connected with the Methodist Church drew up a petition, which was signed by fifty-five women physicians and presented to the Government, pleading that the marriageable age of girls be raised to fourteen years. While the Government was flooded with petitions and memorials from native Christians, Hindoo women, and Missionaries, it is stated that nearly all the speakers in the Legislative Council referred to the facts presented in this memorial—which had great influence in bringing about the change, and raising the age to twelve years;

true, not all that was asked was gained, but this was undoubtedly the most important step taken in the domestic and social life of the people since the abolishment of suttee in 1829.

The influence of this work is permeating all lands. Dr. Post, of Syria, says, "In Beirut a hospital for certain diseases of women has been opened at the expense of the Government. In Bethlehem and Jerusalem, around which cluster so many sacred associations, the woman physician is found administering to hundreds and thousands of patients.

"Not far from the reputed house of Simon the Tanner is a stately stone building, one of the finest in Jaffa. It is the hospital for which the late Miss Mangan gave her energies while living. In her effort to overcome the opposition of the authorities to this most benevolent work she died, a martyr to her zeal."

Within a few years the usefulness of nurses and their peculiar access to the sick have attracted the attention of a number of consecrated women of means. Mrs. Merdith's far-reaching vision has looked across the oceans, and she has met a long felt want by establishing a nurses' institution in Jerusalem from which she proposes to supply attendants for the poor gratuitously, and at moderate rates for those able to pay. Miss Bouchart, of Damascus, a lady of fortune and large-hearted benevolence, personally conducts a most useful work of this kind in Damascus. She has under her direction a native physician, a graduate of the Beirut College, a thoroughly trained nurse, to attend to this department of work."

Not only does medical work open the homes and

hearts of the inmates to the preaching of Christ, it does much in removing opposition on the part of male relatives and friends, and so becomes a valuable adjunct to other departments of mission work. It gives practical demonstration of the difference between Christianity and false religions.

An Indian paper, commenting on a successful operation performed by a lady physician in the city of Lucknow, said, "The age of miracles is not past, for Jesus Christ is still working miracles through the lady doctors."

No wonder that in our station at China they called the one who had so wonderfully helped them "a living Buddha;" and in another place an engraving was made of a surgical operation, and published in one of their papers, as an illustrated account of the foreign lady's amazing skill. In the city of Foochow it was with difficulty the physician could prevent the people from falling down and worshipping her as she passed through the streets. These heroic women, who have gone from homes of culture and Christian surroundings, have braved many dangers, faced infection in all forms, been exposed to all weathers, have come in contact with idolatrous rites, have had their sensibilities shocked by the inhumanity of humanity, have performed the duties not only of physician, but of nurse and cook; with loving sympathy they have administered to all castes and conditions, have given heathen women a loftier conception of womanhood and motherhood, have comforted the living, and spoken tender and loving words to the dying.

In the city of Calcutta a native woman was ill in one of the hospitals. Her mind wandered, and she was

heard to say pathetically, "I am sitting on the sea-shore, a storm is approaching, the tide is rising. My mind is troubled. Alas! I shall perish." She regained consciousness to find beside her a "beloved physician," who with loving words pointed her to a "refuge in the time of storm."

Thus the Orient feels the touch of the Divine Healer.

THE WORK OF DEACONESSES.

METHODIST DEACONESSES IN ENGLAND.

BY "SISTER DORA" STEPHENSON.

MUCH is heard in the present day about woman's sphere and woman's rights. In the olden days, when the master lived among his men, when the lord of the manor was the head of the clan and the father of his people, there was ample employment for the women in their homes. The flax had to be spun, the linen woven, the tapestry hangings embroidered, the bread baked, the household supplies repleted by the women of the family; with her own fair hand the lady—the loaf-giver—distributed at her own gate the doles which helped the poor and the sick on her estate.

But things have changed. The introduction of machinery has brought about a new order. The capitalist lives away from his workshop in his pleasant suburban home; the relationship between him and his employee is purely a business one: the men are "hands." The thought that his wealth and privilege imply a duty to the bodies and souls of his workers, and that he should be to them a friend and adviser, has almost gone.

And the women of the household—the ladies of the land—have little occupation for heart or hand, and

so spend their lives too often in a vain endeavor to "kill time."

But there are many women who yearn after a higher life—women whose hearts go out to the oppressed and miserable and who long to devote their time to the amelioration of human wretchedness. Most of all is this true of the Christian woman who feels it the great debt she owes to her Saviour, who has redeemed her from the life of a slave and placed her by the side of man as friend and co-worker.

To-day the women of all the churches are entering different branches of service, and great results have already been obtained by those who give their spare time to good works along different lines. The Woman's Home and Foreign Missionary Societies are sending light and healing to their unenlightened sisters at home and abroad. Women are to the front in the advancement of temperance and social purity, and of preventive work of all sorts among the young.

But the need of consecrated helpers is so great that it was felt in England that the time had come when women should be asked to give not only some time, but their whole time to this work; and in response to this call, developing slowly through twenty years, our Methodist Deaconesses have answered.

WHAT IS A DEACONESS?

As her name implies, she is a servant—a servant in a three-fold capacity. She is

1. The servant of the Lord Jesus Christ.

2. The servant of the poor, the sick, the children and the lost, for Christ's sake.

3. The servant each of the other.

She is not a substitute. The ladies of the churches must not think that she is to take their place. They will be needed as much as ever to carry on the good work to which they have devoted themselves. Rather they must rally around her, "hold up her hands;" and probably in turn they will find, with her, fresh fields in which their energies may have scope, and take fresh impetus from her enthusiasm and experience.

Neither is the deaconess a proxy. She is no paid servant of the church, hired by some lady or ladies to do the difficult work from which they shrink, and whose hire serves as a salve to a troubled conscience. She is a servant—a bond-servant—but a servant of the Christ to whom she owes and gives her all.

There are certain things which distinguish the deaconess from other workers:

First. She believes herself called of God to her work, and believes she has a vocation, though no vow is demanded or given.

Second. She is a trained worker.

Third. She serves a long probation.

Fourth. She is formally set apart to her work in a solemn dedication service.

Fifth. She lives usually in a community, or Deaconess Home.

Sixth. She is an unsalaried worker. She is supported, if necessary, but is never paid for her services.

Generally she wears a simple uniform dress; but this is not deemed absolutely essential, though most desirable.

If we were considering the question of deaconesses in general, in England, one would be glad to say

much of the grand institution at Mildmay, which is allied closely, though in no narrow, sectarian spirit, with the Evangelical party in the Established Church of England. And, again, mention should be made of the good work done by the Deaconess Institute founded by Dr. Lazeron at Tottenham, which is identified with Evangelical Nonconformity. From both these institutions streams of blessing have flowed which have surely been "for the healing of the nation;" and one would like to linger on details of their work. But it is of the Methodist Deaconesses we are now especially thinking, and some little knowledge of the growth of this order may be interesting and profitable.

It was among the children that our Methodist Deaconesses in England began their labors. Twenty-four years ago the Children's Home, Orphanage and Refuge was founded in London. It was a simple attempt of a young Methodist minister to lift up some few of the children who were ready to perish in the misery and vice of our great metropolis. He gathered a few poor lads into a humble cottage, and tried there, by the influence of home, of work, and, most of all, of the religion of Jesus, to win them for God. Soon the movement won friends, financial help was given increasingly, and at the end of twelve months it was necessary to enlarge the Home. A second cottage was taken, where a second group was housed—for it was felt that at all costs the family idea must be maintained. But who was to take charge of these lads? Who could best "mother" the boys? Then the thought came, given surely by the Good Spirit, "Why not ask women of refinement and position to come and, for Christ's sake, give themselves to this work of

caring for humanity's orphans?" One such lady came, and through the years, with the growth of the work, others have followed, until now nearly sixty such women are engaged in the Children's Home. They are all voluntary workers; some few are women of private means, who can support themselves; others require to be set free to work, and such are supported; but no one asks for a salary. They give their time and strength and love to the children for the sake of the children's Redeemer, and their constant aim is to win the souls of the children for the Saviour so that their lives will be given to him.

These "Sisters of the Children," as this branch of the Methodist Deaconesses is called, spend two years in probation and training. They attend lectures on Bible Study, on the Christian Evidences, on Church History. They also take two courses of lectures on nursing and simple medicine, and they all follow a prescribed course of reading which will help them in their work. Some women have already given twenty years to the work, while others have spent a longer or shorter time in the field; and by God's blessing more than 3,000 children have been uplifted and helped, of whom the large majority are now respectable citizens, while more than fifty-six per cent. are faithful members of the church of Christ and earnest workers in his vineyard. The Sisters of the Children have also always found some time for outside mission work, though their time is largely taken up in the Homes of which they have charge.

To-day in different parts of England other branches of the order of Deaconesses have grown up. In the West London Methodist Mission the Sisters of the People are laboring among the poor, the sick and the

lost; and among the rich as well. Sometimes they find that their hardest task is to reach the wealthy, who are often far away from God.

They undertake all kind of work for the uplifting of the people: they visit in the homes; they nurse the sick; they try to befriend the lonely young men and women of the city business houses, who too often are driven into sin by the thought that no one cares what they do, that no one extends to them the right hand of fellowship as they walk in slippery places. They conduct meetings for men, and meetings for women; and a day nursery is open, all the week round, for babies. Indeed, no branch of service is there in which the sisters are not active, and they find that, having left all to follow Christ in his mission of mercy to the sin-stricken world, he himself guides them and blesses them in their labors.

At the East London Mission a similar band of devoted women is at work, but they are not so fully organized and do not call themselves Sisters or Deaconesses, though they fulfil to a great extent the same ideal. In Manchester and elsewhere similar groups of workers have been formed; and altogether there are now about one hundred and forty of these unsalaried, trained women at work.

But it was felt that a time had come when a Training Home should be established where women could have definite preparation and training, and whence they could go at the end of twelve months to any field of labor where a deaconess was required. By the generosity of a wealthy Methodist gentleman a house was taken and furnished near Victoria Park, and the Principal of the Children's Home became the Warden of

the Wesley Deaconess Institute. The ladies who come there spend twelve months in study and in gaining practical experience of work; they then spend a second year in actual labor; and if at the end of that time they seem suited to the work, and find God is blessing them in it, they are formally consecrated or set apart in a simple but solemn dedication service. The Wesley Deaconesses are growing rapidly in number; already two branch Homes have been established, and it seems as though this humble plant may grow into a great tree whose leaves shall be for the healing of the nations. Already about twenty have passed through the Training Home and are now at work in different parts of the country, while about fifteen probationers are in residence. God's blessing has been upon us. He has sent the right women. He is raising up friends and sympathizers, and is giving us financial help.

We have not yet received any official recognition by the Conference, though the ministers regard us generally with kindliness and welcome us in the field.

The fields are white unto the harvest. A little band of workers have entered the field. Many more are at the gates asking to be permitted to enter. We need thousands insteads of scores; there is work for many hearts and hands, and the laborers are few.

We need your sympathy. Rally round us, cheer us by your interest and help.

"Oh it is hard to work for God,
To rise and take our part
Upon this battlefield of earth,
And not sometimes lose heart."

Most of all we ask you to pray for us, that so the arms of our hands may be made strong by the hands of the

mighty God of Jacob. He is our Helper; it is only as he blesses us that our work can prosper. We believe he has called us to minister to him in the person of suffering and sinning humanity. In the tearful eyes of a sorrowful, homeless bairn we see Jesus. Through the sick and suffering body of one of his brethren we wait on Him. And when we go to those who are perishing in degradation and sin, and try to lend a hand to lead them to the Helper and Healer, we hear the voice of Jesus in our ears, saying, "Inasmuch as ye do it unto one of the least of these my brethren ye do it unto me."

DEACONESSES AND THEIR WORK.

BY MRS. LUCY RYDER MEYER.

DEACONESSES are trained, unsalaried and costumed women, providentially free—sometimes most sadly free—from the responsibilities that occupy the time of most women, banding themselves together to aid and supplement other agencies in carrying the gospel in all practical, helpful ways to those who have it not. They differ from Bible women in that they *must* be trained. Bible women, and indeed all other missionaries, *may* be trained, but deaconesses *must* be. They are costumed, and unsalaried, and they usually live in communities called Homes. In addition to this, the deaconess in all denominations usually has formal churchly recognition and authorization. She is, in a special sense—as was Phœbe, whom Paul called a "*diakonos*" and whom our revisers have done the

tardy justice of calling a *deaconess* in the margin—a servant of the church.

An illustration sometimes gives a better idea than a definition. Let me tell you something of the work deaconesses do.

Some little time ago, in answer to an urgent demand, one of our Chicago deaconesses was taken by an agent of the Humane Society to a German family where eight people were living in one room. The father, mother and two oldest children were sick with typhoid fever, and the sick and well together were occupying two beds. Unless one has witnessed with his own eyes similar suffering and degradation it is impossible to get any conception of it. The deaconess, a trained nurse, told me that until she could procure a third bed she was obliged to reach over the sick mother and one child in order to administer medicine to the eleven-year-old girl, lying at the back of one of the beds in a raging fever. For nine days and nights the nurse stayed in that room, with only occasional snatches of rest in the house of a compassionate neighbor who cleared out a room for her transient occupancy. During that time the father and daughter died, but the others recovered.

Imagine this refined and sensitive woman, only twenty-five years old, absolutely alone with that family. The story of the last night of the little girl's life, as the nurse rehearsed it to me, is too harrowing to repeat. She says of it herself, "What I went through it would be impossible to tell; no amount of money would have kept me at my post, but our motto, 'For Jesus' sake,' gave me strength."

The deaconess, a single instance of whose life I

have given, was a graduated nurse; she had been twenty months in the hospital learning the technicalities of her profession. She could have practised as a private nurse, earning her $20 to $25 per week. She did not demand any pay for her services—you can well understand how she could not—and if she had been paid at the highest rate ever given a professional nurse not a penny would have gone into her own pocket; it would all have been brought to the Deaconess Home in which she lives and out from which she goes to these cases. For herself, she receives her support, a comfortable but simple living, her clothes from a common store-room, and two dollars per month allowance for pocket money. She wears a costume not very different from the dress of an ordinary woman. Her hair is not cut, nor is her face shrouded in white bands, but her dress is sufficiently marked for her recognition and protection, and of an exceedingly economical kind. She is a volunteer. If at any time she should desire to leave the work, either to return to her home, to accept a salaried position, or to marry, she is entirely free to do so without even a day's warning; no dishonor or discredit will in any way attach to her for the act.

This is a typical case of deaconess work, yet there are such variations as would naturally occur in a great institution, since various lines of work can be carried on to better advantage than by concentraing every effort on one point.

Not all deaconesses are nurses. Some are pastors' assistants; some canvass in districts, not only to discover physical need, but also to discover and relieve social, moral and spiritual wants. Some are matrons and teachers in the biblical and nursing schools that

feed the Homes. All are alike, however, in their essential characteristics: all are trained, all are costumed, all are volunteers, all, the highest as well as the lowest, are entirely unsalaried, and nearly all live in communities—our "Homes."

Deaconesses are trained, whether they go as general workers or nurses. Much of the success of their work is due to this fact. The recognition of the wisdom and economy of spending time and strength in training, whatever be the activity towards which any worker looks, is a characteristic of our times. The old way of training school-teachers was to thrust them out into the actual work of teaching and let them learn by the hardest experiences, through their blunders and failures; a painful process to the teacher, and an expensive one to the unfortunate children upon whom she experimented. But the normal schools that have sprung up all over our land tell of a better way in secular teaching, a way in which theory and practice and kindly criticism go hand in hand. And, if the work of a teacher is too responsible to be entrusted to novices, what shall we say of those who have to meet confessedly the most perplexing and difficult social and religious problems?

But we have adopted the principle of sending out only trained workers, not from theory only, but from experience. When our organization first began its work in this city, for it was in Chicago that the work in the Methodist Church in this country orginated, the demand for nurses, especially, was so great that our judgment yielded to our sympathy and we sent women that were not thoroughly trained to care for the sick. A very short experience, however, convinced us that such a course, while seemingly imperative, was neither

kind nor economical. It was not kind to our patients, it was not safe for the nurses themselves—remember, a large proportion of the cases they dealt with were actively or insidiously contagious, it did not reflect honor upon or beget confidence in the institution that sent them out. And we soon found that training in the knowledge of the Bible and in methods of work was quite as necessary for those who went to the relief of moral degradation and want.

The physical suffering and need of the poorer classes is far more easily comprehended than their mental and moral destitution, but the latter is quite as real, quite as appalling in its results, and even more difficult to deal with. It does not take much wisdom to be good, fortunately, but it requires a good deal of wisdom to do good. A worker among the poorer classes of our city must be able to read character, to take in the environment of a case, a volume at a glance. We could not entrust the relieving of distress to untrained women; intuition will do a great deal, but intuition will not take the place of training. Not all cases are as transparent as that of the poor woman we were trying to help a few weeks ago, who—supposing it would make some difference, in which however she was mistaken—frankly admitted the first evening that she was a Catholic. But the next morning, learning that our institution was Protestant, with a Methodist tint, she emphatically asserted that she was not a Catholic at all, she was an Episcopalian, and her husband was Lutheran. Besides, she was a Methodist now!

Deaconesses wear a costume: for instant recognition, for economy, for accessibility to the poor. We

concede there is something of artificiality in our conventional—not conventual—dress. We willingly admit that in a natural and normal state of society each member should have the privilege of individuality in dress, the same as in her words. But the organic whole of society—for social science has just discovered what Christ taught 2,000 years ago, that society is a unit, every member of which is bound to every other member by a thousand indissoluble ties—is not, at present, in a normal state. The segregation of classes, which is so marked a characteristic of even American society, is not normal. The outbreaking moral diseases of some of the poor, the effeminacy and self-seeking of some of the rich, are not normal conditions. A wise physician charged with the care of a well person needs to do nothing but advise a simple and natural life; called to the bedside of the sick, we find him pursuing a totally different course: making use of artificial means—of the plaster cast, or the penetrating knife. So, in dealing with the open wounds and sores of the social body of a great city, we are justified in adopting some peculiarities in our work. The only criterion by which we can be judged is, Do they help us in helping our patients? We do not deny that it does involve some little self-denial to don our serge bonnets. We feel that we too, as well as you, ladies, have a right to retain our individuality in dress, to array ourselves in bright colors and soft textures; but the most sacred right a human being can have, after all, is *the right to give up* her rights, if by so doing a greater good will come to humanity. We wear our uniform for our work's sake. We are not in ordinary family and social life; we are providentially free from the duties and responsibilities—

blessed though they are—that bind most women to their homes and their friends, so that we can devote ourselves to this work as others cannot. And because of certain manifest advantages we wear the costume, relinquishing the bright colors and bright textures to those whose vocation in life is so different, and to the oft-quoted flowers and birds and sunset clouds, in whom, however, let me say in passing, there abides no moral quality, and in whose gorgeous array there is not involved the needless expenditure of money which in the present abnormal state of our social body is so certainly and constantly convertible into terms of redeemed souls. Moreover, we have a conviction, based on experience, that our women are safer wearing the costume. You know very well there are sections of many large cities where it is not safe for a well-dressed person to be seen alone after nightfall. Our deaconesses, especially the nurses, are actually called into these localities, not only by day, but by night. We have never yet prohibited them from going alone into any part of the city in any of the twenty-four hours of the day. They are necessarily associated with all kinds of women, they perform their labor of love in all kinds of houses; they would not be safe from physical harm or social suspicion had they not some distinguishing characteristic in their garb. This is, indeed, the one great reason why we wear the costume, but there are other excellent reasons: it is economical; it prevents hurts and grievances in the Home, where some are and will be clothing themselves out of an income which renders them independent while others are dependent upon garments furnished by the Home; it gives an *esprit de corps* to our workers. What the blue coat of

the United States soldier is to him the white ties and serge bonnets are to us.

But notice further. Deaconesses are volunteers, and this simple fact at once places our work on a plane which raises it above whole classes of motives appealing to ordinary workers. Our women come when they will — provided they will submit themselves to the requirements of training, etc. — they go when they please. That is, theoretically they "go"—actually they stay. The work has been established in our church now more than six years, and it numbers more than three hundred women, and one of the great surprises in connection with it has been that, while some have resigned on account of health, so few have left. Some have gone home to care for dependent parents, four have been married in our parlors or chapels, but most of them stay by the work. We ask but one question of importance, of women desiring to become deaconesses, and that is, "Do you believe God has called you to the work?" And if God calls them they will stay. I used to fear that money inducements would affect our workers, especially our nurses; but, though offers of salaried positions have frequently been made them, very rarely has there been a response, even when the position has been associated with other philanthropic work. Our women use money mostly to give it away, and the longer they remain with us the more fully does the power of money as a motive seem to vanish from their lives.

This brings me to the subject of unsalaried work. As I have before stated, deaconesses are entirely and comfortably supported in their work; they have the guarantee of support and all needed care in sickness or

old age; they have their allowance for pin-money; but they are entirely unsalaried. Much might be said in favor of our support coming as it does. It entirely relieves us of all questions concerning dress—how our garments are to be obtained and paid for, and how they are to be made. We give the matter not a single thought. Blessed relief! One might almost be tempted to become a deaconess from this motive alone. We have that thing most necessary for our work,

"A heart at leisure from itself
To soothe and sympathize."

It gives us accessibility to the poor. We take no vows of poverty—we take no vows of any kind—but we must be simple and humble in our manner of life if we would reach the poor and simple people around us. It would require half our life to convince them of our sincerity and sympathy if we were to go to them in ordinary social ways. Benevolent work in great cities has peculiar difficulties. We meet many who have never felt one touch of brotherliness from Christians, and who have become embittered by the hard experiences of life. As they learn our errand they inevitably suspect us of mercenary motives. Professional religious and benevolent workers have in the past so uniformly worked *with* money that these poor people have the dreadful perversion firmly fixed in their minds that they work *for* money. Alas, alas, that Christian workers have become so sadly associated in the minds of the masses with money loving and money getting! "How much do you get a head," is their blunt question, "for getting our children into the Sunday-school?" "Who pays you for nursing our sick and cleaning our houses?" And nothing so surprises them into con-

fidence and love as our simple answer, "No one pays us, we come only because we love you and want to help you if we may." It is recompense better than any thing earth has to offer that we may disarm prejudice and succeed in our work by the insignificant self-denial of working without a salary. We are unsalaried that there may be more laborers in the field. There is no such demand for philanthropic effort today in civilized lands as exists in great cities, and shame would be to us if in this great emergency we women should stand back on our "rights" and refuse to do what we can.

Then there is another consideration: there has never been any money to pay salaries with. Every missionary society is constantly working up to the full measure of its financial ability in paying its regular missionaries. It has been from the first not a question of salary or no salary, but no salary or no existence.

I must devote a few moments to the consideration of our community life, for, while living in a community is not a necessary condition of deaconess work, the fact is that, since great cities are the principal scenes of deaconess work, deaconesses usually live in a community. It is exceedingly economical, and is exceedingly pleasant. It solves the problem of helpful and congenial companionship. It is said that it will foster a tendency to an introverted and unnatural life; but we cannot think so, so long as continued residence is entirely voluntary, and so long as our workers are constantly in healthful contact with the outside world in their daily activities. Bear in mind also that there is no secrecy or mystery in our Deaconess Homes. This thing is not done in a corner. We do not even have

"visiting days;" all our days are visiting days. We are modelled after the family. Absolute freedom in correspondence, such social life as does not interfere with our peculiar calling, and the privilege of leaving the Home at any time—these guard against any possible tendency to danger. The happiest place on earth is doubtless the family, where the father and mother gather the little ones about their knees and each finds his highest joy in living for others; but the next happiest place ought to be our Homes, out from which congenial souls go, day by day, to the joy of working for others, coming back at night to sympathetic converse with each other, and, if need be, to wise and loving counsel from their superintendent. One of the most touching testimonies I have ever heard came from the lips of a deaconess who had long lived in crowded but lonely boarding-houses, but who was now rejoicing that God had "set the solitary in a family."

The life of a deaconess is a happy one. I am talking to practical people, and one of the questions I anticipate is, "Will women volunteer to such trying and difficult service, and are they happy in it?" To the first question, let me say that, though the work of deaconesses in the aggressive form in which I am presenting it to you to-day is only a little more than six years old in this country—and it began most humbly, not attracting much attention for a year or two—there are now three hundred women engaged in it in the Homes established in the large cities of our land. And the number of applicants is constantly increasing. More letters have reached me this past month from women who are expecting to enter the work than in any preceding month in my life. As to whether deaconesses are

happy or not, the question is capable of almost mathematical proof. *They stay in the work.* They might go at any time. Large inducements have been offered to some to go, and yet they stay. Over and over again have I heard the testimony from their lips, "I was never so happy in my life." One of them wrote to her brother, with no thought of my ever seeing the letter, "I believe I am as happy as any one can be out of heaven." Another one told me, with mingled smiles and tears, "I sometimes think I am going to die soon, I am so happy." I know you will accuse me in your thoughts of overstating the case, but, dear friends, there *is* no such exquisite happiness on earth as the joy of helping others. To lift the desolate, helpless soul from sin and suffering to a life of hope, this is a work angels might covet, and it brings a joy that angels hardly know. You will remember that our Lord Jesus Christ himself, for the joy that was set before him, endured the cross, despising the shame. The little discomforts in a deaconess life, the weariness and watching, these vanish into an infinite insignificance in the face of the heavenly joy that our labors are, sometimes at least, crowned with success. It cannot be explained on natural grounds, I admit, but, dear friends, we possess a supernatural religion; why should we wonder that supernatural results should flow from it!

I have been describing a work that is formally under the auspices of the Methodist Episcopal Church, but I wish to correct a false impression that may arise as to the character of its denominationalism. We actually have ladies of other evangelical denominations working right with us, shoulder to shoulder, as deaconesses: the only difference being that these ladies do

not receive the special form of license given by the Methodist church. Then, as to our outside work, much of it is of such a character that it is necessarily undenominational. Most of those we help are outside the bounds of any church, and frequently that is just why they need help. We go wherever we can do good, making the one condition, "Is there a need for our service here?" And, recognizing this fact, people of all denominations are aiding in the voluntary contributions that form the chief part of our support. In one very large Home it is estimated that about one-third of the support comes from non-Methodistic sources.

Let me say a word as to the admirable adaptation of our work to the needs of our great cities. In the first place, because it is religious. It is true that we do a vast amount of relief and humanitarian work—we have been forced to do it—but the great underlying motive of all is the religious one. I do not believe that any other motive would be strong enough to keep men or women in the continued prosecution of a work like ours, a work which frequently leads us into almost unendurable depths of degradation. I am sure that money would not hire our women to do the work which frequently falls to their lot. Over and over again have I heard them say, "Nothing kept me at my post but our motto, 'For Jesus' sake'."

And as the power of money over our women seems broken so also the fear of disease seems to be entirely removed. We used to have a rule that no nurse should be detailed to a contagious disease unless she were quite willing to go. The rule has fallen into disuse, simply because I have never been able to find a nurse who was not more than willing to go.

Moreover, nothing but a message which has help and hope for the moral and spiritual side of life would be at all adequate to the needs of the people we would help. Hunger of heart is just as real a pain, and just as hard to bear, as hunger of body. Our poor people need help for their souls quite as much as for their bodies. Because comfort and hope cannot be weighed in scales, or measured in quart cans, they are none the less real. About a year ago I was myself greatly interested in a poor mother who was clinging to a sick child, the last one of her little family of three children, with the hope born of despair, and yet with a despair that left no room for hope. It was an infidel family. The voice of prayer had never been heard in that home, yet as the mother leaned over the crib wherein lay her dying child, wringing her hands and exclaiming, "What *shall* I do? What *shall* I do?" the nurse could give but one word, "You must pray. God can help you." "I do not know how to pray," she answered almost fiercely. "I do not even know there *is* a God." The baby died, and one March day, in the pouring rain, the father called on us again to help him make arrangements for the "burial." In so many instances, in our semi-foreign cities, people have burials instead of funerals. I called, myself, more than once at that mother's door, but though I heard her moans I could not get access to her. It was the nurse who cared for her child who finally reached her, and was the means of bringing comfort to her broken heart. It was not long before she became interested in our work for other children, helping as she could; and only a little while afterward, overtaken by sudden illness, she joined her baby in the land where no one says, "I am sick."

Was it not as much our duty to minister comfort to that broken heart as to give bread to a hungry body? And what she needed all the world needs—comfort in trouble and hope for the future. It may not know what it wants. It may be like a child "crying in the night;" but as a child wants its mother so we know the world wants God—that the soul is for ever dissatisfied till it finds rest in him. So our deaconess work, with its double message of help for body and soul, is perfectly adapted to the needs of great cities.

Again, the ease with which we gain an entrance into the homes and hearts of the poor is a remarkable proof of our adaptation to the work. I have spoken of this above, and need not dwell upon it here. It is very rarely that homes do not open to us. And, once open, the influence of our women is unbounded. These poor people look upon the cultured, skilled woman who comes to help them in their distress, making no condition except that there be a need for her, with little less than reverence. She can talk to them about a thousand things that could not otherwise be mentioned. The care of the home, personal cleanliness, sanitary conditions, the duty of the parent to the child—suggestions along all these lines will be kindly received when once we have gained the confidence of the people.

And, last of all, let me speak of the economy of our work. We hope that, more and more, women will join us who will not only be self-supporting, but who will bring of their means for the support of others. This is certain to take place. If Miss Drexel threw herself with her millions into the arms of the Roman-catholic church, may we not expect similar instances of devotion in Protestantism? Many of our women will doubt-

less need support. The entire support of a deaconess in one of our Homes amounts to but two hundred dollars a year. You will question whether we can make them comfortable at so little expense. Let me reply that their remaining with us demonstrates it; and we have had very few deaconesses break down in the work—usually temporarily, and women who were far from well when they came to us. If you ask how we can support our workers on so little, let me remind you of our wholesale purchases, the fact that we receive many gifts of provisions, and the inexpensiveness of our costume. We pay next to nothing for administration, only the support of a deaconess manager in case that person does not support herself. We have no salaried solicitors, and no salaried examiners. We do not criticize the bodies of benevolent workers who are obliged to avail themselves of such help—we are not so unreasonable as to suppose that all forms of humanitarian work can be carried on as ours is; but we simply state the fact. And we call upon you to rejoice with us that such work as ours is organized in most of our large towns; that the groan of the "populous city" has so entered into the hearts of three or four hundred earnest-hearted women that they have banded themselves together, making the supreme offering of their lives; working wisely and well at this great problem of helping the church to carry the gospel to the poor.

WOMAN AND EDUCATION IN MISSIONS.

WORK OF WOMAN'S SCHOOLS AND COLLEGES IN MISSIONS.

BY MRS. DARWIN R. JAMES.

THE progress which the last half-century has witnessed in the material world has not been more evident than the advance in methods of work in missions.

Whereas, fifty years ago, man was the only one commissioned to carry the gospel, woman being simply an adjunct in the form of a wife, to-day the women who publish the tidings in mission schools and higher institutions of learning are a great host.

As an illustration of the remarkable growth of this branch of mission work allow me to cite facts in the history of the organization which I have the honor to represent: "The Woman's Executive Committee of Home Missions of the Presbyterian Church."

Organized in 1878, with no teachers or schools, the first year's receipts were but $3,138; to-day, after but fifteen years, it numbers nearly 400 teachers, 150 schools, with an income of $373,000. Multiply this society by the large number of women's societies engaged in similar work in the fields of home and foreign missions, and one can form some conception of the magnitude of this agency.

The philosophy of this advance is apparent when

we consider the power of early education on after life, and the part woman is designed of God to take in this education.

To know God is eternal life. This knowledge, which leads to an understanding of our relations to him and to our fellow men, which also quickens the intellect in its grasp of all truth, can not be imparted too early in life.

It has been stated as a scientific truth that thoughts make courses in the brain, and after they are made these courses control the thoughts. However this may be, we have daily illustrations of the dominant power of early training in its influences on later years.

In an eastern asylum is a man whose long years of Christian activity attest the genuineness of his conversion; but his early education was neglected, and to-day, in his insanity, the profane utterances of youth, which in his lucid moments he abhors, come freely to his lips.

Can one who for long years has been accustomed to do evil, until habit has forged its chains, maintain through after life the same steadfast character as another who was trained in early life to do well? Has not the latter a superiority of character, a fixedness of purpose, a consistency of life, impossible to the former? Recall the standard bearers in the church of your youth, those who were faithful to its interests and the ordinances of God's house, in season and out of season, and, with rare exceptions, you will go back to Christian parents, or a Christian mother.

If, then, we would turn back the tide of generations of ungodliness we must begin, patiently and lovingly, with the children. Especially does this hold true

when we consider that in establishing a Christian church in a heathen .community we must carefully train the leaders of the church, the pastors, elders, and teachers, with their wives, to whom sooner or later the maintenance of the church must be committed; and this work must begin early in life by careful training of the children, which must be done mainly by women. So gradual has been the change that has brought woman into the field as the principal educator of youth that we forget that the old-time illustration of pedagogy was always a man with a ferule in his hand.

How slow we have been to comprehend the necessity of the line-upon-line and precept-upon-precept training of the Christian mother in the formation of stalwart, unflinching Christian character.

The great need of the world to-day is the influence of consecrated womanhood—Christian mothers. This need is supplied in a measure in our mission fields by our Christian teachers.

The love for Christ and souls which leads a woman to leave home and friends for this service has a divine energy which, touching the dead soul of the child, is vitalizing in its power. Against the passion and instability of the heathen mother is off-set the patient tenderness and unswerving principle of the mission teacher. Six days in the week is this influence felt, and the result is certain. There must be something wrong with the teacher in whose school there are not many conversions. Let us then consider, first, the influence of mission schools on individual lives, shaping the character of the future leaders; afterwards, that of the schools in a community. I must draw my illustrations from schools established among the exceptional

population of our own land, with which I am most familiar, and I shall choose from a wealth of material but a few, and those from a sex which our church rolls show are the least easily influenced.

There drifted into a mission school under the care of a consecrated, faithful teacher, a boy of Roman-catholic parentage. Both parents were intemperate, the father alternating between life in some penal institution and his wretched home. The boy's forlorn appearance and seemingly hopeless future appealed to the teacher's sympathies, and she took him into her own heart as her own child. The love manifested in her patient forbearance with his faults, her words of encouragement and her prayers prevailed. I cannot take time to tell of parental opposition overcome in getting him into a distant training-school and through college, from which he graduated with high honor, then into the Theological Seminary, in which he is supporting himself by successful employment in mission work. Suffice it to say, the salvation of this boy, through God's blessing upon the faithful labors of this teacher, will, humanly speaking, in its results in influencing other lives be a mighty power for good in the world, especially among those from whose ranks his life was drawn.

A somewhat similar instance, in its lack of promise, occurs to me in connection with a Mormon school. A mission-school teacher in one of the villages in Utah was greatly annoyed by a rabble of boys whose leader seemed intent on driving her out of town. Stones were thrown into her windows, and every means used to frighten her into leaving, but she pluckily held the fort. One morning even the stove-pipe seemed to

partake of the spirit of her adversaries, and fell down, resisting all attempts to put it in place. In desperation she called to the first passer-by for help. He came in, this same instigator of all her troubles, but he helped her to put up the pipe and received her thanks, with an invitation to come into the school. This invitation he accepted, and the teacher and scholar who had burned their fingers together became firm friends, the result of that teacher's influence being that to-day one of the most successful pastors in Utah, one in whose church there is a constant revival, is he who was the teacher's early tormentor.

In the Indian Territory, the son of a chief whose tribe prided themselves upon their pure blood and their separation from the white race was attracted to a mission school. The teacher of this school was an earnest Christian, and after he had finished the course of study at the day school her influence, with that of others, prevailed in inducing him to seek a higher education. The head men of the tribe held a council before he went and strongly opposed his going, their great fear being that he would espouse the white man's religion. This he did, through the teacher's influence, strengthened by that of the training-school, and returned after three years an earnest Christian.

The first few days they watched him closely, then at one of their dances they insisted on his joining them. He stoutly refused, and was called before their council, where he was told that this dance, as indeed all their dances, was in accordance with the religion of their fathers and they could not allow him to neglect it. He told them he had forsaken the religion of his fathers and entered into the service of the true God.

When they found they could not move him they completely ostracized him. Still he held his faith, obtained a position as Government teacher and remained among them. This was ten years ago. During this time he has steadily continued his course alone, so far as the society of his people was concerned, though they have closely watched his life.

Recently one of the tribe was asked what he thought of Thomas. He replied, "Long time ago, you know, we none of us speak to Thomas, but now we see his way is a good way." He said all the Indians now favored his way of living.

These illustrations, gathered from so large a number equally interesting that choice has been difficult, must suffice to show results in individual cases. Multiply these many fold and one may gain some conception of the power of personal influence in these mission schools.

One teacher writes, "I have so many Christians among my scholars that, had we but a few older people for officers and a minister, a church could be organized at once."

In order to gain the best results in these day schools, and that the teacher's strength be not overtaxed, but sufficient time be allowed for the personal attention each child should have, the number of scholars should be limited to an average of not over thirty; irregular students, as a rule, being dropped.

For other reasons also the teacher must be guarded from exhausting her strength in the schoolroom. Her influence in the community is great. She has come to live among the people, and if her life is an incarnation of Christ the light will shine.

Visiting the scholars in their homes, the parents' hearts open to the loving interest shown in their welfare, words of truth take root, prejudice is overcome, love takes its place.

Ofttimes the teacher is the only physician, and her simple remedies and knowledge of hygiene are of great value. If death occurs, she is frequently called upon to prepare the body for the grave and conduct the funeral services.

In a pueblo in New Mexico, where an autocratic priest antagonized every effort of the teacher, a scourge of small-pox and diphtheria appeared. The priest fled but the teacher bravely held her post. Taking necessary precautions, she went about with remedies and advice, administering material and spiritual comfort, until the pestilence abated. Doors are now open to her that will never again be closed. Outside of school her influence among the young people is felt through the Bands of Hope, Christian Endeavor Societies and Literary Associations organized to attract from saloons and questionable amusements. She helps to turn the tide of Sunday desecration by attractive religious exercises. Besides the usual Sunday-school and Evening Service of Song, when there is no minister she oftimes conducts religious worship, reading a sermon or giving a Bible exposition, and in one instance we learned that the people enjoyed the teacher's services better than the licensed minister's who followed.

As an illustration of the change possible in a community through the mission schools alone, accompany me to a hamlet in New Mexico. Fourteen years ago, indolence, superstition and vice reigned. Though in a dairy country they knew nothing of the use of milk;

plowing the ground with a crooked stick, their other methods of agriculture were in unison; houses and clothing were alike wretched. Go there to-day: the farms are well tilled, American implements of agriculture are used, houses are greatly improved, the people are well clad, milk, butter and fruit are seen upon their tables. But stay until Sunday comes. Who are those respectable looking people on their way to church? Fathers and mothers with their children, undivided families, going together to the house of God. What has brought about this change? The mission school; in this instance taught by a man and his wife who have transformed a region twelve miles in diameter. They have taught the men how to cultivate their land and care for their cattle; the women how to keep house, prepare their food, make the clothing for the family and take care of the children: besides this they have trained one colporter, six native evangelists, four elders, two deacons, four Sabbath-school superintendents, ten Sabbath-school teachers, two public-school and four mission-school teachers, and the influence of the mission has gone into all the country round about.

Down into Virginia a Pennsylvania woman went, twenty-six years ago, and opened a school for negroes under an oak tree. Go there to-day: that woman is still in the field, but in that country you will find six Presbyterian churches, six schools, and a boarding-academy, with 172 scholars, in which three of the teachers learned their letters under that tree. One little fellow who began under the oak-tree graduated at Howard University with the highest honors of his class.

These instances will sufficiently illustrate the influence of the mission day-school upon communities.

Higher institutions of learning, academies, industrial training-schools and colleges, are also most valuable aids in missionary work.

The industrial training-school, in which secular, religious, and industrial education are combined, is an especially important adjunct, and the cottage system, though more expensive than housing the children in one or two large buildings, is greatly preferable, as being more homelike and bringing the children into closer relations with the teachers. Here the children, taken from heathen homes and early contact with vice, are trained to become civilized Christian leaders. In short, trained in Christian homes from which their own homes are to be modeled, they go out to perpetuate the influence of such homes among their people.

Into one of these homes, made attractive by a young Indian wife who had been trained in an industrial boarding-school, came one day recently an old woman in her blanket. As she saw the young woman take out of the oven her well-baked loaves of bread, and noted the comfort and cleanliness of her home, she poured forth her lamentations that, though she had been taught in her youth to read, she had never been taught to work, and consequently such a home was impossible to her.

Though these schools are of comparatively recent establishment the results are already apparent, in the Christian homes which are taking the places of the tepees of the Indian and the communal houses of the Alaskan.

Moreover, the tide is turning; the moral strength and correct habits formed at school enable them not only to forsake the heathen customs of their people,

but to withstand the fearful temptations of the wretched class of white men who, without family ties or the restraints of society, have made these simple folk their easy victims.

In Alaska, young people from these schools are banding together in a society called "The Home Builders;" its expressed object being, "to make for ourselves such homes as will glorify God and lift up our people." Thus united, the weak are strengthened, social advantages gained, and the meetings held take the place of the old-time dances and feasts. There are many interesting incidents, which have come to our knowledge, showing how the turning tide has also brought blessings to the white man, but time will not permit me to give them.

The industries learned at the schools prepare the young people to meet the new conditions of life and earn their living, the boys as farmers, carpenters, shoemakers, engineers, etc.; the girls as seamstresses and domestic servants. One of the best teachers in Alaska is a native girl, and of another trained in one of these schools the Governor of Alaska said, "I have never found her equal as a servant East or West. She plans and prepares our meals, does our marketing, bringing me her bill of the amount of money expended when she needs more. I have the utmost confidence in her truthfulness and honesty, so much so that I rarely examine her accounts."

The daughter of the Governor added, "Yes, all this is true; and she is an earnest Christian. I have found her in her room, night after night, studying her Bible."

A marked instance in the fruit of these mission industrial boarding-schools has just been sent me by one

of the teachers. She writes: "An Indian boy seventeen years old was brought to us by the agent, to whom he had given so much trouble that he had been repeatedly locked up in the guard-house. The agent begged us to take him and give him a trial but advised us to keep a close watch over him, as he had run away from the school where he had been previously placed. The teacher into whose care he was given felt some hesitation about taking him, fearing his contact with the others, but knowing that no religious influence had been brought to bear upon him she determined to make him a subject of prayer and do her best. It was not long before the sly, sulky look began to disappear from his face, and instead of being a hindrance, as the teacher had feared, he began to be a help.

"One day he came to the teacher with a friend, and asked her if she would allow them to come to her room one evening in the week to study the Bible, he felt so ignorant of religious truths. He also sought an opportunity to talk with his cousin, who had been some time in the school, and she came to me and told me he wanted us all to pray for him, he found it so hard to do right. From the first the boy improved steadily, and when he went home to the reservation for the summer he joined the church near by, and while the missionary was away this boy, with his cousin, held prayer-meetings among his people.

"He has returned to us this fall with his friend, and the boys we were warned to watch are now assisting us in every department of our work. The boy is preparing to become an evangelist, that he may assist the missionary with whose church he united, after he has finished his studies."

These schools on the Indian reservations are great civilizers. Indians are especially devoted to their children, having so little else to cling to, and the improvement in many of the dwellings of the Pima and Papago Indians, through the influence of a school but five years in operation on their reservation at Tucson, Arizona, is a striking evidence of this truth. They are close observers, and, appreciating the improved surroundings and appearance of their children when they come to visit them, they strive to better their homes when they return. During vacation they have their children's help, and the good work goes on encouragingly. Farming implements are bought, sewing-machines are indulged in, and in some instances the women bring the machines many miles to the schools to be taught how to use them. One is deeply touched to see how sincere efforts to help their children are appreciated by the parents, and what exertions they make to struggle upward towards civilization.

A unique story, which carries its own moral, comes from a training-school in the mountains of the south. I give it in the teacher's own words. "Seven years ago, one Sabbath, while our household was at church service, a ragged, dirty, but pretty brown-eyed child of twelve years was put down on the ground of this school. The people who left her wanted to get rid of her.

"Some years before this time her mother had deserted her, and as she had never known a father she was quite alone in the world. No, she was not alone, for the inherent vices of her ancestors were ever round her to open every door which could possibly lead her into temptation. Her mother's family was of the low-

est and vilest character, and though the vicinity had many of her kin she never claimed relationship with any of them after coming into the school. In fact, of her own free will she discarded her family name and chose for herself the name of a woman whom the world delights to honor, a large-hearted, benevolent woman visiting the school at the time she came into our household. She was very bright, and apt to learn, but the first time she was sent to a neighbor's on an errand she stole a diamond ring. Although she could not always find diamond rings she for several years found other things she thought worth appropriating. She was not a faithful student or a good girl, but with all her naughtiness it was a constant surprise to hear her intelligent answers to Bible questions, and her insight into spiritual things was most remarkable. After living here four or five years school life seemed to become irksome to her restless disposition, and we agreed that she had better take a place to work in a family and earn her own living. We were not surprised to learn after a few months that she was engaged to be married, and we knew the man to be a good, honest Christian. Some one has said, 'A woman never finds her soul until she is in love,' and this proved verily true in the case of our wayward lassie. She wrote us lovely, appreciative letters; her heart seemed filled with gratitude that she had been kept pure, so that this great blessing might come to her, and that she had been taught how to work so that she might make a happy home for the man of her choice.

"She was married about three years ago. A year afterward a lovely little daughter came to bless their home. She paid us a visit, bringing the child with her,

just old enough to trot about. The young mother showed such wisdom in the training of the child, such deep mother-love, that our hearts rejoiced that the Friend of little children had called us to the blessed work of training mothers. What would have been in place of that Christian home in the quiet mountain village, had not this school been established for the training of young girls in the truths of God's word and the path of industry and virtue, it is easy to surmise."

Ofttimes just this isolation from early associations, possible only in a boarding-school, is necessary until a new life has had time to gain strength and overcome the power of early influences. In these boarding-schools, educational, missionary, and industrial training are combined. The aim is to equip the graduate fully for the battle of life.

From a school for colored girls in Texas comes this statement of results of such efforts: "Were I able to visit every church in the State I believe I could pick out the seminary girls at once, by their modest, quiet, dignified manner. So far as we have been able to follow these girls after they leave school they have for the most part been found faithful. They seemed to have passed into a new world. Their religion, instead of manifesting itself in noisy shouting, finds expression in Christian activity."

Many instances are cited of successful work in Sabbath and day schools maintained by these girls, of good employment obtained through correct knowledge of housekeeping and sewing gained here, and of model homes, which are object-lessons of great value.

I have not time to illustrate the great advantage to a selected number of collegiate education. It not only

prepares the natives themselves for the maintenance of Christian work among their own people, but raises up object-lessons for their encouragement. In a large training-school in Alaska one of the teachers is a native who has had the advantage of higher education, which, with innate ability, has developed so noble a woman that she compares favorably with the best teachers in the school. The children look up to her as an example of what is possible, and sometimes ask, when making extra efforts, "Can I ever become like Yonkitti Thlinkitti (our Thlinkit lady)?" We rank among our most successful teachers in the different fields of Home Missions to-day many who through the aid of higher education are our co-laborers for the elevation of their own people. We should also lend a hand to these untutored people, through higher education, that they may stand upon a plane by our side and compel respect from those who would otherwise oppress them.

God has made of one blood all nations to dwell together upon the face of the whole earth, giving different endowments to different people, and the elevation of any one race adds to the wealth of the whole. We owe them this help upward by our own debt to those who rescued our ancestors from savagery. Nay, more. A higher obligation rests upon us. We are as much bound to give these uncivilized people all we have received of Christianity and education as we are to pay any debt for "value received;" for the "value received" by us has been primarily from the Lord Jesus Christ himself, and the utmost we can do for the most degraded of our fellow beings will not compare with the magnitude of grace which he has shown toward us.

PLACE OF WOMAN'S MISSIONARY WORK AMONG THE EVANGELISTIC FORCES OF THE CHURCH.

BY MRS. A. F. SCHAUFFLER.

In no department of church work in these United States has there been seen a greater change during the past twenty-five or thirty years than in the development of woman's power in organized effort. Doubtless this change had its origin in the splendid service accomplished by our women during the war, when they first learned to use the strength which comes from close affiliation for active service. Any one who takes the pains to look through a file of newspapers dating from 1860 to 1865 will be struck with the frequent mention of Ladies Aid Societies, and the Auxiliaries to the Christian and Sanitary commissions. Here in these working bands, when husbands and brothers were at the front, in want of comforts and even necessities, our women learned how to coöperate in united service, because they were stirred by the same impulses and urged on by the same affectionate desire to help loved ones in times of need. The red flannel shirts, the knitted socks and mittens, the hospital stores of all kinds, bore witness, in their wonderful accumulation, to the power of the women when hand was joined to hand. Each woman alone felt she could do but little, but with a force of like-minded sisters by her side what was there that she could not do? As

Florence Nightingale, in the hospital at Scutari, broke forcibly the bands of red tape which had kept needful supplies from her English soldiers, so our women rose to protest against needless delays, and political jobs, in our hospital service, and saved by prompt action many a useful life.

Now what can be more easy to understand than the fact that the women who had wielded this power should realize its possession when the need for its exercise in war times had happily passed away? And when the condition of their less fortunate sisters was presented to them in forcible ways what is more natural than that they should again form themselves into working bands to strive to ameliorate those conditions? Ah! women are ready and anxious to work as soon as they know the need and understand the way in which it can be met. Lack of interest only comes from lack of knowledge, and the wide spreading of missionary facts brings as a corollary widespread missionary efforts.

And now we face the question—What is the place of Woman's Missionary Work among the Evangelistic Forces of the Church?

We can say, in reply, that it is a power for good in four ways.

First, in diffusing missionary information. The power exerted by our women's societies in spreading missionary intelligence cannot be over-estimated. Oftentimes the men are too tired, or too absorbed in business, to read for themselves the Missionary Magazine, but they will listen with pleasure to the striking fact, or the interesting story, as it is related to them at the dinner table, or beside the evening fireside.

Women are natural hero-worshippers, and when the heroes are such men as Carey, Livingston, or Patteson, how easily they will speak of them, and their work, and the progress made on the fields which they opened up to the attention of the church. The study of missionary literature covers a broad ground, and no one need be afraid of being narrow minded who pursues it thoroughly. All political changes must be followed in order to understand the difficulties, or the new privileges, of our missionaries; good books of travel must be read, to know about the people among whom they go; the different religions of the world must be understood, that we may see where the darkest spots are and the greatest need of light; social problems must be considered; and have not the missionaries themselves made contributions to the ethnological, botanical, meteorological and philological knowledge of the world which it would be a liberal education to master? Our women are touching all this mass of information at many points, and no young girl prepares a paper for a missionary meeting, on the stations, the medical work or the evangelistic work of any given field, but she becomes wiser in the very preparation, no matter how simple her effort may be. A deacon in a New England Church was once asked, in a prayer-meeting, to pray for a certain mission. He excused himself on the ground that he did not know enough of that mission to pray for it intelligently! In fact he did not know whether to ask for success on missionary effort there or to give thanks that such success had been given. In the women's societies such information is so constantly disseminated that the members know the condition of each mission field and can pray with intelligence.

In some societies a few choice books are procured from time to time and loaned to the members for a small fee, the money thus gained going towards the purchase of new books. It would be a capital plan at some auxiliary meetings if different ladies would give brief reviews of such books, stimulating interest and creating an appetite for a fuller acquaintance with the books themselves. Then the maps which are displayed at the women's meetings do their own part in promoting intelligent interest in the progress of the kingdom. Can you not think of many churches where a missionary map is never shown except in the women's meetings? The necessity for maps is illustrated by the fact of an old lady lingering after a meeting to study a map of China. When asked if any station could be pointed out to her, she said, "No, I was only looking for Yucatan." The foundation of all true interest is knowledge, and is not the foundation well laid in women's meetings, with missionary magazines, books and maps?

Besides diffusing information, women's societies are of great value in forming a sympathetic link with the workers on the field. There is in these days such an increase of postal facilities that none of our missionaries suffer from such isolation as was common a generation ago, but how much nearer is home brought to the workers in China or Japan by the bright, warm-hearted letters of the stayers at home. Kenneth McKensie writes from North China to his friends in England, "Let me tell you of six young Chinamen whom you can pray for *by name*, and then you will feel you are a part of the Chinese Mission." How many are feeling just in that way! Their knowledge of a field

and its needs being so perfect, their sympathy with the workers there so entire, their prayers so earnest, that they are, to all intents and purposes, a part of that mission. And then the loving gifts which willing hands send out in boxes! How plainly they speak to our sisters far away of the love for them and for our common Saviour which influenced the giver.

Secondly. Woman's missionary zeal is a power in planning and carrying on specific work for women and children. It is not necessary for me to speak of the Zenana work in India, the household visits in China, the schools in Africa, or the mothers' meetings in our own great cities. How clearly all these departments of woman's work for women stand out before us! Men could not do this work, and if women were not doing it it would not be done. Think of the schools organized and maintained, at home and abroad, through the efforts of our missionary societies—and, remember, school work is not the mere teaching of a book, it is a moral and spiritual force; a fragrance that gladdens; a breath that gives help; a touch that quickens into life; it is a divine atmosphere in which young souls thrive.

Listen to the testimony of Miss Fletcher, who has recently gone out to China. She writes from Hong Kong:

"I have been a few times to a cottage meeting in a poor street near us. I only go to look on, keep my ears open, and learn what I can. Our Bible-woman seems to talk very simply, and some of the women who have listened to the gospel message for a long time are gradually taking it in. They have souls to be saved and hearts that can feel joy and sorrow, but the brains of the poor Chinese women are not called forth by

their every-day life and it is a slow process to set them in motion, especially regarding the soul and eternity."

The devotion and perseverance of Mrs. Hemmings of South America, who has met with such success in her work among the women of Terra del Fuego, are inspiring. The Yahgan Indians of this region are genuine savages, but she set about teaching the women, first of all, to be industrious and useful. A sort of mothers' meeting was gathered in her kitchen and she attempted to teach the women to knit. The counting of stitches seemed an insuperable difficulty, for the Yahgans are only able to count up to three, but Mrs. Hemmings was ingenious in contriving ways to impart the necessary knowledge, and these women now do excellent knitting-work of all sorts. This is a decided triumph, when it is remembered that Darwin declared these people to be incapable of moral or intellectual elevation. Mrs. Hemmings next determined to teach them to spin their wool, and on returning to England for a holiday learned the art of carding, dyeing, spinning and weaving wool, in order to teach the poor Indians this industry. She has mastered the art, and a few weeks ago sailed from England with a loom for Oooshooia.

At first sight it seems a waste of time for an educated woman, full of evangelistic zeal, to spend her time in teaching poor women to knit, but if, as the apostle says, *if* by any means she can win some to Christ, how can the time be better spent than in opening their darkened minds, first to human kindness, then to practical usefulness, and lastly to the gospel truth? And the same is true in our "Mothers' Unions," and "Helping Hands" in our own great

cities. If you win the women's hearts how much easier it is for you to give, and for them to receive, the offer of salvation. Let us not forget also that in the women's meetings many a woman evangelist is being trained, so that the missionary will multiply her power for usefulness by sending out those who can tell the gospel story where her own voice could never reach. A personal invitation to come to Christ carries with it the divine blessing and brings oftentimes the hoped-for result. Christ might have given the gospel message to angels to deliver, but you will remember he gave it into the keeping of Christians. Even when there was an angel on the spot, at the house of Cornelius, he was not to tell the story of the cross, but Peter was to come on purpose. Let us be true to our trust, and carry the gospel standard bravely, even as it was carried by such women as Fidelia Fiske, Mrs. Judson, Mrs. Moffat or Miss Rankin. Are not our own missionaries on the field a constant reminder to put down selfishness and live for others?

The field of usefulness is so wide that more workers are needed as much at home as abroad. Women have opened up a thousand forms of helpful effort, such as day nurseries, industrial schools, Bands of Hope and Helping Hands, and in all these the root is to be found in the desire to show the love of Christ in practical form. All this is good, very good, but what an opening there is for volunteers to take up this existing, well-organized work, and release those of more experience that they may have leisure to plan new efforts in directions where they are much needed. What a call there is for well-chosen ways to help the blind girls of China, and the outcast women of Bom-

bay! Are we just to stand still, when we hear such calls as these, and say "our hands are full," or are we to press on to the greater heights of consecrated effort? Do we realize that the same Lord who has opened closed doors in answer to our prayers is as able to give us a victorious entrance? God is as able to help us do the work as to show us where it lies.

It is the old story: a few are doing the work that many should be doing, and the burden is heavy. Women's missionary societies will never have their right place among evangelistic forces of the church until every woman in the church recognizes that she has a share in this great privilege of work, and if unable to give her personal service will give her sympathy and her prayers. Let us ask you one question: if you are not putting all the energy of which you are capable into this work, what are you saving it for?

Thirdly. Women's missionary societies are a power in promoting systematic giving.

How truly Dr. Pierson says that there are "regions beyond, of consecrated giving." Our women's societies are a power in the way they have developed this idea and have brought the small sums into the treasury of the Boards which might otherwise have never been gathered. When a woman once has her heart set on giving to a cause she loves she will find a way. If she cannot find a way she will make one. Listen to this short item, which covers years of drudgery:

"Rebecca Cox, of Galway, N. Y., has left to the Baptist Woman's Missionary Society a legacy of $800, earned by weaving rag carpets."

I think that money so earned and given goes far.

It is most touching to hear of the loving sacrifices

made on mission fields by those who have recently come to the knowledge of the truth. Miss Gordon Cummings tells of the "Lord's rice box," which the native Christians of Ceylon fill from their scanty store. Mrs. Hume of Bombay says that the native girls in her school there earned five dollars by sewing, which, after long discussion, they decided to send to help the City Mission in New Haven! I often think of what a poor lad in one of our mission chapels in New York wrote to me when sending ten dollars for missionary work in India. It was simply this: "I think the devil needs fighting with money as well as with prayers;" and it has been well said that we have no right to pray until we have given.

You have doubtless heard Professor Drummond's story of the Italian coast guard who reported to the Government in regard to a shipwreck: "We saw the wreck, and we attempted to give every assistance possible through the speaking-trumpet; notwithstanding which, next morning twenty corpses were washed ashore." I am afraid some are working in just such ways as this—with words but no deeds.

But one most gratifying sign has been seen of late years, and that is the desire of women of means to go at their own charges into missionary work, or to pay for a substitute. May God hasten the time when it will be the rule for every well-to-do Christian woman to pay the salary of a worker before she plans elaborate toilettes for herself or lavish expenditure on the appointments of her table. Women's missionary societies promote the spread of knowledge: with knowledge comes interest, with interest comes the desire to give material aid, and when the heart is on fire

with love and gratitude what bounds are there to the interest and the desire to help?

A little money goes far on the foreign field. Listen to this item, cut from a recent number of the "Christian":

"In illustration of what can be done with a small amount of money, Rev. Mark Williams, of Kalgan, China, explained at the recent Mission Conference in Clifton Springs what 100 dollars will do in a year, in North China. 1. It will maintain a boys' day-school of twenty-five, as it will pay the rent of the room and salary of the teacher. 2. It will maintain three boys in a boarding school. 3. It will pay the salary of two native preachers. 4. It will pay the wages of two colporters, who not only sell but explain the Bible. 5. It will support a station class of twenty men who spend all their time for three months in Bible study."

Last, but not least, Woman's Missionary Work is a power in the training of the young to an intelligent interest in missions.

The training of the young in Mission Bands falls upon the women who have themselves been trained in the women's societies; and what a field of usefulness is opened here! To train the boys and girls of the present time in a wise interest in missions is to help to evangelize the world, for in a few years they will be at the front in all the great activities of life, and will have the power and the will to influence largely their time and generation. Only seven years of this century remain to us. Shall we make them the best years the century has seen in concentrated efforts to advance the coming of the Kingdom by wise planning and vigorous action? Shall we show to our young people, by

our lives, what are the things that we most surely believe: are they the promises of God, or the value of literature and art in the uplifting of the world?

It is impossible to say when a child is too young to receive a permanent impression in regard to missionary work which may influence the whole life. Miss Agnew, who worked so long and with such great success in Ceylon, formed her intention to be a missionary when she was only eight years of age, after hearing an address on the foreign work. She was thirty before her circumstances were such that she was free to go, but her purpose never faltered. Let every woman who works as a Band leader be full of a cheerful courage as she prays to God that some such noble workers may come from the young people whom she is training in the best of all knowledge. Shall our young people know well about those whom the world calls heroes and be ignorant of the heroes of the Cross? Shall they have the life history of Charles of Sweden, or Peter the Great, at command and know nothing of Gilmour of Mongolia, or Mackay of Uganda? Is it not time that in our Christian day-schools there should be introduced a History of Missions? Is not the progress of Christ's kingdom of more importance than the "Rise and Fall" of ancient Rome! What a sphere is opened here for the influence of Christian women!

We form the best idea of the value of anything in this world by thinking of the void there would be if it did not exist. Dwell for a moment on the loss there would be to the Evangelistic Forces of the church if all the women's work were blotted out. Think of the schools which would close their doors, of the medical work which would be forsaken, the lonely lives in the

zenanas no longer brightened, the mothers' meetings given up, the evangelistic tours abandoned, and the piles of Bibles and tracts which would be left undistributed. Think of the lepers left in hopeless misery, the blind no longer taught to read, and, turning your thoughts homeward, look at the empty boxes in the Treasury, which once the women filled with loving zeal, and listen to the quiet which prevails where earnest voices were once heard in prayer. Do you like to study this picture? Does not every fibre in your nature call out in protest?

But pause, before going as far as this, and imagine that you simply took away from any given church the woman most filled with the missionary spirit, putting in her place a worldly-minded Christian. Would the church or the community notice the difference? Perhaps not. But take away a dozen such women, and fill their places with indifferent, careless or fashionable women, and suddenly you would find people saying, "What is wrong? The life of the church has disappeared."

Take away all the women who are interested in Christian Temperance work and fill their places with those who take a glass of wine daily and love to see it on their tables. Would there not be a distinct loss in the moral tone of the church?

Remove all the women full of zeal for City Missions, with their varied activities, and put in those women who spend their summers in Europe and their winters in Florida, in entire disregard of their duties not only as Christians but as citizens, and would not the city begin to notice something wrong?

Then suppress all those who care with intensity

of purpose for home missions and who urge the formation of the industrial schools which are to raise the standard of education throughout our land, and fill their places with silly women as devoid of patriotism as of true religion. How long would it be before the church and the country would cry out, "Where are the workers?"

Then take away those women who have the gift of enlarged vision, and whose eyes are open to the need in Japan or Korea, and whose ears are quick to hear the call for help from their sisters far away, and put in their stead a group of women whose lives begin and end at home, in selfish devotion to their own families, and is there not a distinct loss of spiritual uplifting power in the church? In such a way as this perhaps we can best judge of the value of woman's missionary work. The women who do the work are themselves a power, and they could be ill-spared from our churches and from our land.

Let the last words of the Women's Congress of Missions be like a bugle call, to urge upon the women of our churches to be more active in diffusing information; more zealous in carrying on the old work; more wise in planning for the new; more careful in systematic giving, and more devoted to the proper training of our young people. So shall we hasten the COMING OF THE KINGDOM.

THE KINGDOM OF GOD.

Written for the Woman's Congress of Missions, Chicago, 1893.

BY EDNA DEAN PROCTOR.

WHAT was the song the angels sang,
  At midnight over Bethlehem's plain—
The song that made the sad earth young
  With the burst of its far, celestial strain?
GLORY TO GOD IN THE HIGHEST, thrilled
  The air with the bliss of heaven; and then,
To a softer note the song was stilled:
  AND ON EARTH PEACE, GOOD WILL TOWARD MEN.
O holy song, transcendent night,
  When the boon of the waiting years was won;
When faith was lost in rapturous sight,
  And the Kingdom of God on earth begun!

The Kingdom of God! Was it lands and seas,
  Temples, palaces, power and pride?
Learning, and beauty, and lordly ease?
  Nay! earth's glories were swept aside—
Pitiful, passing, phantom things—
  Fading as stars when dusk is done
And morning soars on radiant wings
  To herald the great, victorious sun!
The Kingdom of God is love and peace;
  Brotherhood; purity undefiled;
Sacrifice; service; care's release;
  The simple trust of the little child;

Bliss for the soul though joys depart;
Thirst for righteousness; high endeavor;
The reign of the meek and lowly heart;
Rest in the Lord for ever and ever.

And who were his court, and what his throne—
This Prince whose advent thrilled the air?
Were trumpets of fame before him blown?
Did carving and purple his couch prepare,
And rabbi and haughty Roman tread
With joy in his steps by mount and mart?
Ah, no! to the poor and outcast wed,
No place had he to pillow his head,
And his only throne was the loving heart.

But oh, the freedom, and oh, the rest
He brought to the prisoned, burdened soul!
Come unto me, was his sweet behest,
And leave for ever your care and dole;
And Oh, his pity and tender cheer
For the weary women who thronged his way:
The living water, the lightened bier,
The full forgiveness, the silent tear,
For sister and mother and friend were they;
And to her who touched his robe, to glow
With the tide of life through her veins that stole,
Gracious he answered, Daughter, go
In peace, thy faith hath made thee whole.
And when to his glory entering in,
And hovering heaven and earth between,
The watcher his earliest word to win
Was Mary the loving, the Magdalene!

We see him not. He walks no more
By Zion and Jordan and Galilee,
But, sweet as the song the night winds bore,
And rich with meaning unknown before,
His words ring out as they rang of yore,
GO FORTH, AND TELL THE WORLD OF ME!

O Heart of Love! we have heard thy call;
And in peril and exile, grief and blame,
We have followed thy feet where the shadows fall
That the wave and the wild might praise thy name!
Our dead are wrapped in the polar snows;
They sleep by the palms of tropic seas;
The wind of the desert above them blows;
The coral island their slumber knows:
They who have drained thy cup to the lees
And counted it joy, yea, blessedness,
To be spent for thee and for thee to die!
So they have gained, through toil and stress,
"Well done!" where the river of life goes by.
Their fields are ours; and lo! a song
From the countless reapers swells to thee,
As they bind the sheaves while the days are long,
And dream of the harvest yet to be:

"Through storm and sun the age draws on
When heaven and earth shall meet,
For the Lord has said that glorious
He will make the place of his feet;
And the grass may die on the summer hills,
The flower fade by the river,
But our God is the same through endless years
And his word shall stand for ever.

" 'What of the night, O watchman set
To mark the dawn of day?'
'The wind blows fair from the morning star,
And the shadows flee away.
Dark are the vales, but the mountains glow
As the light its splendor flings,
And the Sun of righteousness comes up
With healing in his wings.'

"Shine on, shine on, O blessed Sun,
Through all the round of heaven,
Till the darkest vale and the farthest isle
All to thy light are given!
Till the desert and the wilderness
As Sharon's plain shall be,
And the love of the Lord shall fill the earth
As the waters fill the sea!"

The song is one with the angels' PEACE;
The toil is the path the Master trod:
Hail to that day of blest release
When the woes of the weary world shall cease
In the light and joy of THE KINGDOM OF GOD!

New Missionary Books.

I. American Heroes on Mission Fields.

Edited by Rev. H. C. Haydn, D. D. 12mo. $1 25.

Brief biographies of eminent missionaries by competent hands. The names of the missionaries are: Mrs. Clara Gray Schauffler, Henry Sergeant West, M. D., Rev. David Tappan Stoddard, Asahel Grant, M. D., Rev. William Goodell, D. D., Rev. Titus Coan, Rev. Harrison Gray Otis Dwight, S. W. Williams, LL. D., Rev. E. C. Bridgman, D. D., Miss Julia A. Rappleye, Rev. Adoniram Judson, Rev. W. G. Schauffler, D. D., Rev. John Eliot.

Among the writers are Drs. Hamlin, Gilman, Haydn, Bartlett, and others.

"A capital book to put into the hands of our young people." NORTHWESTERN PRESBYTERIAN.

"Our monthly concerts would not be so devoid of interest if every giver for missions should possess this volume." MISSION FIELD.

II. Social and Religious Life in the Orient.

By Krikon Hagop Basmajian. With many illustrations by native artists. 247 pp. 12mo. $1.

An attractive book by a native Armenian (now a Protestant) on the country (Turkey), the missionaries, the Government, the religion, social life, customs, and amusements. Profusely illustrated.

III. Seven Years in Ceylon.

Stories of Mission Life. By Mary and Margaret W. Leitch. With portraits and over one hundred illustrations. 170 pp. Quarto. 75 cts.

A very pretty book, giving actual every-day experiences in mission-life during the seven years spent in Ceylon by these gifted ladies.

American Tract Society,

NEW BOOKS.

FROM OLIVET TO PATMOS: The First Christian Century in Picture and Story.

By Mrs. L. S. Houghton. Quarto. Profusely illustrated. $1 50.

This is a continuation of Mrs. Houghton's popular series of Bible books, of which "The Bible in Picture and Story" and "The Life of Christ in Picture and Story" have already been published. It gives the story of the apostles and the interesting history of the Christian Church in the first century, introducing an account of the Epistles in the order of the history.

It forms a very entertaining narrative for either old or young, which is rendered still more attractive by numerous and excellent illustrations.

By the same author, and uniform.

THE BIBLE IN PICTURE AND STORY.

Quarto. 269 illustrations, many of them full-page. 240 pp. Cloth, $1 25; gilt extra, $1 75.

The same book in German, with the same illustrations and the same price.

"This volume is adapted to catch the attention and win the interest of every child. There is a picture on every page of the two hundred and forty which make up the handsome quarto."

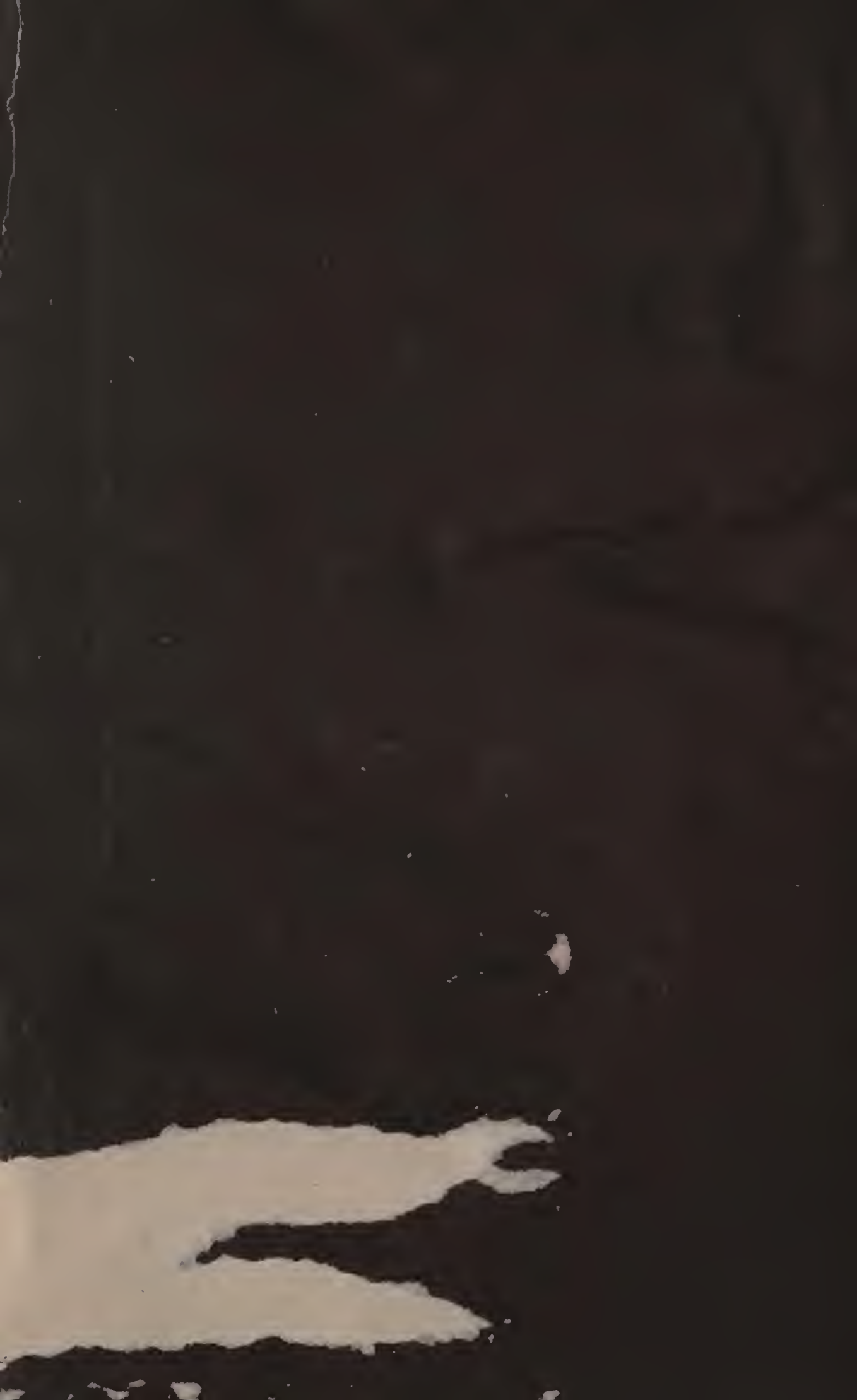
CHRISTIAN INTELLIGENCER.

LIFE OF CHRIST IN PICTURE AND STORY.

Quarto. 296 pp. 190 illustrations. $1 50; gilt edges, $2.

The same book in German, with the same illustrations and the same price.

AMERICAN TRACT SOCIETY, NEW YORK.



LIBRARY OF CONGRESS
0 021 453 969 A